sept. 1821 4° p86

THE ITALIAN CONVERT,

Newes from *Italy*, of a second MOSES:

OR,

The Life of GALEACIUS CARACCIOLUS the noble Marqueſſe of *Vico*.

Containing the ſtory of his admirable converſion from Popery, and forſaking of a rich Marqueſdome for the Goſpels ſake.

Written firſt in Italian, thence tranſlated into Latin by reverend *Beza*, and for the benefit of our people put into Engliſh: and now publiſhed

By W. C.

In memoria ſempiterna erit Iuſtus.

Pſalme 112.

The juſt ſhall be had in everlaſting remembrance.

LONDON,

Printed by *R. Biſhop*, for *M. S.* and are to be ſold at his houſe in Green Arbour at the ſigne of the Bible, 1639.

c 12
Balb

TO
THE RIGHT
Honourable, and my very good Lord, EDMUND Lord SHEFFEILD, Lord Lieutenant in the North, and Lord Prendent of his Higneſſe Councell there; of the Noble Order of the Garter:

And to the Right Honourable and Religious Ladies, the Lady *Dowglaſſe* his Mother, and Lady *Vrſula* his Wife; and to all the vertuous off-ſpring of that Noble Race, Grace and Peace, &c.

GIve me leave (right Honourable) to put you all in one Epiſtle, whom God and nature have linked ſo well together: Nature in the neereſt bond, and God in the holieſt Re-

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Ball

Religion. For a simple new-yeers gift, I present you with as strange a story, as (out of the holy stories) was ever heard. Will your Honours have the whole in briefe, afore it bee laid downe at large; Thus it is.

Galeacius Caracciolus, sonne and heire apparent to *Calantonius* Marquesse of *Vicum* in *Naples*, bred, borne, & brought up in Popery, a Courtier to the Emperour *Charles* the fifth, nephew to the Pope, *Paul* the fourth, being married to the Duke of *Nucernes* daughter, and having by her six goodly children; at a Sermon of *Peter Martyrs* was first touched, after by reading Scripture and other good meanes was fully converted; laboured with his Lady, but could not perswade her. Therefore that he might enjoy Christ, and serve him with a quiet conscience, he left

the lands, livings, and honours of a Marqueſdome, the comforts of his Lady and children, the pleaſures of *Italy*, his credit with the Emperour, his kindred with the Pope, and forſaking all for the love of Ieſus Chriſt, came to *Geneva*, and there lived a poore and meane, but yet an honourable and an holy life for fortie yeares. And though his father, his Lady, his kinſemen; yea the Emperour and the Pope did all they could to reclaime him, yet continued he conſtant to the end, and lived and died the bleſſed ſervant of God, leaving behind him a rare example to all ages.

This (right honourable) is a briefe of the whole, and it is a ſtory admirable and imitable if any other in this later age of the world.

Some uſe to crave of great

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perſonages, not to reſpect the gift but the giver; but in this caſe I contrariwiſe intreat your honours, not to reſpect the giver but the gift: of the giver I ſay enough if I ſay nothing; but of the gift, I meane of noble Galeacius, *I ſay too little when I have ſaid all I can. But this I muſt needs ſay: So religious, ſo noble, ſo vertuous was the man; ſo reſolute, ſo holy, ſo heroicall was the fact, ſo ſtrange the beginning, ſo admirable and extraordinary the preſeverance, as if the ſtory were not debaſed by the rudeneſſe of my tranſlation; I durſt ſay, none ſo great but might reade it, nor ſo good but might follow it. I may ſay with rather than* Iacob. Few & evill have my dayes beene: *Yet in theſe few dayes of mine ſomething have I ſeene; more have I read, more have I heard; yet never ſaw I, heard I,*

I, or read I any example (all things laid together) more neerely seconding the example of Moses *than this, of this most renowned Marquess* Galeacius. Moses *was the adopted sonne of a Kings daughter*; Galeacius *the naturall sonne, and heire apparent to a Marquesse:* Moses, *a Courtier, in the Court of* Pharaoh; Galeacius *in the Court of the Emperour* Charles *the fifth*: Moses *by adoption akinne to a Queene*; Galeacius *by marriage akinne to a Duke: by blood, son to a Marquesse, Nephew to a Pope:* Moses *impossibility of a Kingdome; he in possession of a Marquesdome:* Moses *in his youth brought up in the* heathenisme *of* Ægypt; Galeacius *noozeled in the superstition of Popery:* Moses *at last saw the truth and embraced it, so did* Galeacius: Moses *openly fell from the heathenisme*

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of Egypt: ſo did Galeacius *from the ſuperſtition of Popery. But all this is nothing to that which they both ſuffered for their conſcience. What* Moſes *ſuffered, Saint* Paul *tells us,* Moſes when he was come to yeares refuſed to be called the ſonne of Pharaohs daughter: and choſe rather to ſuffer adverſitie with the people of God, than to enjoy the pleaſures of ſinne for a ſeaſon; eſteeming the rebuke of Chriſt greater riches than the treaſures of Egypt: *Nay* Moſes *had rather be a baſe brick-maker amongſt the oppreſſed Iſraelites, being true Chriſtians; than to be the ſonne of a Kings daughter in the Court of* Pharaoh *amongſt Idolaters. In like caſe noble* Galeacius, *when he was come to yeares and knowledge of Chriſt, refuſed to be called ſonne and heire to a Marqueſſe, Cup-bearer to an Em-*

Emperour, Nephew to a Pope; and chose rather to suffer affliction, persecution, banishment, losse of lands, livings, wife, children, honours and preferments, than to enjoy the sinfull pleasures of Italy *for a season; esteeming the rebuke of Christ greater riches than the honours of a Marquesdome without Christ; and therefore seeing hee must either want Christ, or want them, hee dispoyled himselfe of all these to gaine Christ.*

If (right Honourable) the wise fooles of this world might have the censuring of these two men and their actions, they would presently judge them a couple of impassionate & stoicall fellowes, or else melancholike and brain-sick men, to refuse Marquesdomes and Kingdomes for scruple of conscience: but no matter as long as the men are Saints in heaven, and their

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actions honoured of God and his Angels; admired of good men, and neglected of none, but those who as they will not follow them on earth, so are they sure never to follow them to heaven. So excellent was the fact of Moses, *& so heroicall, that the holy Ghost vouchsafes it remembrance both in the old and new Testament; that so the Church in all ages might know it and admire it: and doth Chronicle it in the Epistle to the* Hebrewes *almost two thousand yeares after it was done. If God himselfe did so to* Moses, *shall not Gods Church be carefull to commend to posterity this second* Moses? *whose love to Christ Iesus was so zealous, and so inflamed by the heavenly fire of Gods spirit, that no earthly temptations could either quench or abate it; but to winne Christ, and to enjoy him in the liberty of his word and Sa-*

Sacraments, he delicately contemned the honours and pleasures of the Marquesdome of Vicum. Vicum *one of the Paradises of* Naples, Naples *the Paradise of* Italy: Italy *of* Europe: Europe *of the earth: yet all these Paradises were nothing to him, in comparison of attaining the celestial Paradise, there to live with Iesus Christ.*

If any Papists (musing as they use, and measuring us by themselves) doe suspect the story to be some faigned thing, devised to allure and intise the peoples minds; and to set a flourish upon our Religion, as they by a thousand false and fained stories and miracles use to doe. I answer, first in the generall; farre be it from us and our Religion to use such meanes, either for ourselves, or against our adversaries; No, wee are content the Church of Rome *have the glory*

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of that garland, Popery being a ſandy and a ſhaken, a rotten & a tottering building, needs ſuch proppes to underſet it: but truth dare ſhew her ſelfe, and feares no colours. But for the particular, I anſwer: cunning liers (as many Monkes were) framed their tales of men that lived long a goe, and places a farre off and unknowne; that ſo their reports may not too eaſily be brought to triall. But in this caſe it is farre otherwiſe; the circumſtances are notorious; the perſons and places famouſly knowne: Vicum, Naples, Italy, Geneva, *are places well knowne:* Calantonius *his father,* Charles *the fifth, his Lord and Maſter,* Pope Paul *the fourth his Uncle, were perſons well knowne: examine either places or perſons, and ſpare none; truth ſeeks no corners; diſprove the ſtory who can, we crave no ſparing:*

ring : neither is the time too farre paſt, but may ſoone be examined. He was borne with in theſe hundred yeares, and died at Geneva *and his ſons ſon at this day is Mar. of* Vicum. *Let any papiſt do what he can, he ſhall have more comfort in following the example, than credit in ſeeking to diſprove the ſtory.*

In the courſe of my poore reading (right honorable) I have often found mention of this Noble Mar. and of his ſtrange converſion; but the ſtory it ſelfe, I firſt found it in the exquiſit Library of the good Gent. M. Gee; *one that honours learning in others, and cheriſheth it in himſelfe: and having not once read it, but often peruſed it, I thought it great loſſe to our Church to want ſo rare a jewell; and therefore could not but take the benefit of ſome ſtolne houres to put the ſame into our tongue, for the*

the benefit of my brethren in this Realme, who want knowledg in Italian and Latine tongues. And now being tranſlated, I humbly offer and conſecrate it to my holy mother, the Church of England, *who may rejoyce to ſee her Religion ſpreading it ſelfe privily in the heart of* Italy; *and to ſee the Popes Nephew become her ſonne. And next of all unto you (right honourable) to whom I am bound in ſo many bonds of duty, and to whom this ſtory doth ſo fitly appertaine. You (my honourable good Lord) may here ſee a Noble Gentleman of your owne ranke in deſcent, birth, education, advancements like your ſelfe; to bee like you alſo in the love and liking of the ſame holy Religion. And you good Madam, may here conceive and judge by your ſelfe, how much more happy this*

Noble

Noble Marqueſſe had bin, if his Lady Madam Victoria *had bin like your ſelfe. I meane, if ſhe had followed and accompanied her Lord in that his moſt holy and happy converſion. And you all (right Honourable) in this noble Marqueſſe as in a cryſtall glaſſe, may behold your ſelves of whom I hope you will give me leave to ſpeake (that which to the great glory of God you ſpare not to ſpeake of your ſelves) that you were once darkneſſe, but now are light in the Lord: bleſſed bee that God the father of light, whoſe glorious light hath ſhined into you hearts. Behold (right honourable) you are not alone; behold an* Italian; *behold a noble Marqueſſe hath broken the yce, and troden the path before you. In him you may ſee that Gods Religion is as well in* Italy *as in* England: *I meane, that though the face of*

Italy

Italy *be the ſeat of* Antichriſt, *yet in the heart thereof there is a remnant of the Lord of hoſts. You may ſee this Noble Marqueſſe in this ſtory now after his death, whom in his life time ſo many Noble Princes deſired to ſee. His body lies in the bowells of the earth, but his ſoule lives in heaven in the boſome of Jeſus Chriſt, and his religion in your hearts, and his name ſhall live for ever in this ſtory. Accept it therefore (right honorable) and if for my ſake you will vouchſafe to read it once over, I dare ſay that afterwards for your own ſake you will read it over and over againe: which if you do, you ſhall find it will ſtir up your pure minds, and inflame your hearts with a yet more earneſt zeale to the truth: and will be an effectuall means to increaſe your faith, your feare of God, your humility, patience, conſtancy,*

ſtancy, and all other holy vertues of regeneration. And for my part, I freely and truly profeſſe I have bin oft raviſht with admiration of this noble example to ſee an Italian ſo excellent a Chriſtian, one ſo neere the Pope, ſo neere to Ieſus Chriſt; and ſuch bleſſed fruit to bloſſome in the Popes owne garden; and to ſee a Noble man of Italy, forſake that for Chriſt, for which, I feare, many amongſt us would forſake Chriſt himſelfe. And ſurely (I confeſſe truth) the ſerious conſideration of this ſolate, ſo true, ſo ſtrange an example, hath bin a ſpur to my ſlownes, & whetted my dull ſpirits, and made me to eſteeme more highly of Religion than I did before. I know it is an accuſation of my ſelfe, and a diſcloſing of my owne ſhame to confeſſe thus much; but it is a glory to God, an honour to Religion, a credit to the truth, and

and a praise to this noble Marquesse, and therefore I will not hide it.

And why should I shame to confesse it? when that famous and renowned man of God, holy Calvin *freely confesseth (as in the sequell of this story you shall heare) that this noble mans example did greatly confirme him in his Religion, and did revive and strengthen his faith, and cheere up all the holy graces of God in him. And surely (most worthy Lord, and honourable Ladies) this cannot but confirme and comfort you in your holy courses, and as it were put a new life unto the graces of God in you, when you see, what, not the common people, but even such as were like your selves have suffred for Religion; and when you see that not only the poore and baser sort of men, but even the mighty and honourable (as your*

your ſelves are) doe thinke themſelves honoured by embracing Religion. Pardon my plainneſſe, and too much boldneſſe with your honours, and vouchſafe to accept it as proceeding from one who much tendreth your ſalvations, and rejoyceth with many thouſands more; to behold the mighty and gracious worke of God in you. Goe forward right noble Lord, in the name of the Lord of hoſts, ſtill to honour that honourable place you hold. ſtill to defeat the vaine expectation of Gods enemies; and to ſatisfie the goldy hopes and deſires of holy men: ſtill to diſcountenance Popery and all prophaneneſſe: ſtill by your perſonall diligence in frequenting holy exerciſes, to bring on that backward Citie: by your godly diſcipline in your family, to reforme or to condemne the diſſoluteneſſe and diſorder of the moſt

most great families in this Country: still to minister justice without delay; to cut up contentions, and save the Lawyers labour: still to relieve the fatherlesse & the widow, and help the poore against their oppressors: and which is all in all, still to supplant superstition, popery, ignorance, and wilfull blindnesse: and to plant and dispersse true Religion in that City, and these Northerne countries. By all these meanes still shewing your selfe an holy and zealous Phinehes (under the great Phinehes our most worthy Soveraigne) to execute Gods judgement, and to take vengeance on the Zimri & Cozbi of our nation: namely, on Popery and prophanesse; the two great sinnes which have pulled downe Gods plagues on our land, and the due and zealous punishment whereof, will be the meanes to remove them.

But

But I wrong your Honours to trouble you with theſe my too many and too ragged lines: and I wrong this Noble Gentleman to cloath his golden ſtory with this my rude and home-ſpun Engliſh *ſtile; and I wrong you all to keepe you ſo long from being acquainted with this Noble Marqueſſe, ſo like your ſelves; at whoſe meeting and acquaintance I am ſure there will bee ſo much rejoycing, and mutuall congratulating at the mighty and gracious worke of God in you all. The ſame God and mercifull father I humbly beſeech, and ever will, to accompliſh his good worke in you, as he did in that Noble Marqueſſe: and as hee hath already made you ſo many waies bleſſed; bleſſed in your ſelves, bleſſed one in another, bleſſed in your conver-*

verſions, bleſſed above many, in your many and religious children: ſo at laſt hee may make you moſt of all bleſſed in your ends; that ſo after this life, you may attaine the eternall glory of a better world, whither this Noble Marquieſſe is gone before you.

Your honours in all Chriſtian duty.

W. C.

To the Christian and courteous Reader.

GOod Reader, conceive I pray thee, that this translation being made divers yeares agoe, and communicated to my private friends; I thought to have suppressed it from spreading further: but being pressed by importunity and urged with unavoidable reasons, I have now yeelded to let it passe in publike: the rather considering, that though at this day almost every houre yeelds a new booke, yet many ages afford scare one example like to this. I have divided it into Chapters for thy better ease in reading and remembring: and seeing I finde in other Authors often mention of this noble Marquesse, and his heroicall fact: I have therefore not tied my selfe precisely to the words of the Latine story, but keeping the sense and scope, have sometime enlarged my selfe as the circumstance seemed to require,

quire, or as I had warrant and direction from other stories. Read it with an holy and an humble heart, and praier to God, and account me thy Debter, if thou thinke not thy labour well bestowed. And when thou findest a blessing, and reapest spirituall comfort hereby, then vouchsafe to remember me in thy prayers.

Thy brother in Christ,

W. C.

Of the Linage, Birth, and Infancy of *Galeacius Caracciolus*, the Noble Marqueſſe of *Vico*.

Chap. I.

My purpoſe is to commit to writing the life of Galeacius Caracciolus: *as being a rare example of a moſt ſtrange and ſeldome ſeene conſtancy, in the defence of godlineſſe and true Chriſtian Religion.*

HEe was borne at *Naples*, a renowned Citty in *Italy*, in the moneth of Ianuary, in the

[a] The very yeare when *Luther* began to preach the Gospell.

yeare of Christ 1517. [a] His fathers name was *Calantonius*, who was descended of the ancient and noble house of the *Carracciolies*, in the Country of *Capua*. This *Calantonius*, even in his youth, was not onely well respected, but highly esteemed, and a familiar friend of that noble Prince of *Orange*, who after the taking and sacking of *Rome*, was placed in the room of the Duke of *Burbon*: yea his faithfulnesse and industry was so well approved to the Prince (as oftentimes afore, so especially) at the siege of *Naples*, what time it was assaulted by *Lotrechius*, as that afterward, when the Emperour *Charles* the fifth of that name, (who then was at *Rome* to receive the Imperiall Crowne, and other ornaments of the Empire) did appoint

appoint the ſaid Prince with certaine forces, to goe and beſiege the City of *Florence*; he thought it needfull to take the ſaid *Calantonius* with him, for his wiſedome and grave counſell. From whence when that ſervice was ended, hee being ſent to *Cæſar* himſelfe, hee did ſo wiſely demeane himſelfe in all his affaires, and did ſo ſufficiently ſatisfie the Emperour in all things, that he made good in every point, that worthy teſtimony which the Prince had given of him; whereupon he being at that time moſt honourably entertained of the Emperour himſelfe, was by him not onely advanced to the ſtate and title of a Marqueſſe, but alſo equally joyned in commiſſion with the Viceroy of *Naples* (for his wiſedome and experience in

all kinde of affaires) to bee aſſiſtant unto him, and fellow with him in ſwaying the Scepter of that Kingdome. In which office and function he ſo carried himſelfe, as he wonne the good will of both ſmall and great, as well of the Nobles, as of the Commonalty: yea inſomuch as hee was deeply inveſted in the favour of the Emperour *Charles*, and King *Philip* his ſonne. And ſo hee continued in this dignity till the laſt day of his life, which was in the moneth of February, in the yeare 1562, he being himſelfe more than threeſcore and ten yeares of age.

Such a father, and no worſe had this *Galeacius*. As for his mother, ſhe was deſcended of the noble family of the *Caraffi*: and her own brother was after-

afterward b Pope of *Rome*. Which I affirme not to that end as though this in it ſelfe, was any true praiſe or honour to *Galeacius*, but that his love to true Religion, and his conſtancy in defence thereof, (even againſt ſuch mighty ones) may appeare the more admirable to all that heare it, as it hereby did to all that knew him: Of which his love to true religion wee ſhall ſpeake more anon.

b That is Pope *Paul* the fourth

Galeacius being twenty yeares old, and the only ſonne of his mother, who was now deceaſed; his father *Calantonius* being deſirous to continue his name, to preſerve his houſe and poſterity, and to maintaine his eſtate and patrimony, whoſe lands amounted to the ſumme of five thouſand pounds a yeare and upward; did therefore provide

him a Wife, a Virgin of noble birth, called *Victoria*, daughter to the Duke of *Nuceria*, one of the principall Peeres of *Italy*, with whom hee had in name of portion or dowrie ſixe thouſand five hundred pounds. He lived with his wife *Victoria* unto the yeare 1551. at which time hee forſooke houſe, family, and country for Religions ſake: and in that time hee had by his wife ſixe children, (foure ſonnes and two daughters.) His eldeſt ſonne died at *Panorma*, in the yeare 1577. leaving behind him one ſonne and one daughter: the ſonne obtaining by inheritance the Marqueſdome of *Vicum*, (amongſt divers other things) married a wife of noble birth afore his Grandfather *Galeacius* died. By whom, as I heare, hee hath two children, to

to whom this *Galeacius* is great Grandfather.

Now all theſe particulars doe I thus ſet downe to this end, that the perſeverance of ſo great a man may appeare the better by all theſe circumſtances, which is no leſſe than a moſt glorious victory over ſo many temptations.

Chap. II.

Of his preferment at Court, and the firſt occaſion of his converſion.

THe Marqueſſe *Calantonius* ſeeing ſo good hope of the continuance of his houſe and poſterity, deſiring not to preſerve only, but to increaſe and augment the dignity of his houſe, purpoſed therefore that his ſonne *Galeacius* ſhould ſeeke further honour and follow the Court.

Wherefore making offer of him to the Emperour *Charles*, hee was moſt kindly entertained into the Emperours houſe and ſervice, and ſoone after was made the Emperours Gentleman-ſewer. In which place and office within ſhort time, hee both wonne the favour of the Nobility, and the reſt of the Court, and grew to bee of ſpeciall account even with the Emperour himſelfe: for all mens opinion and judgement of him was, that there was not one of many to bee compared with him, for innocency of life, elegancy of manners, ſound judgement, and knowledge of many things. Thus *Galeacius* was in all mens opinions, in the high way to all honour and eſtimation: for the Prince whom hee ſerved was moſt mighty, and the Monarch of the

the biggeſt part of the Chriſtian world. But all this was little: for God, the King of Kings, of his ſingular mercy and grace did purpoſe to call him to farre greater dignity, and to more certaine and durable riches. And this ſo great and rare a work did the Lord bring to paſſe, by ſtrange and ſpeciall meanes. So it was, that in thoſe dayes a certaine Spaniard, a Noble man, did ſojourne at *Naples*, who had to name *Johannes Waldeſius*; this Gentleman being come to ſome knowledge of the truth of the Goſpell, and eſpecially of the doctrine of Juſtification; uſed often to conferre with, and to inſtruct divers other Noble men, his companions and familiars, in points of Religion, confuting the falſe opinions of our owne inherent juſtification,

and of the merits of good works, and ſo conſequently, detecting the vanity of many Popiſh points, and the fondneſſe of their ſuperſtitions: by which meanes he ſo prevailed, or rather the Lord by him, that divers of theſe Noble Gentlemen began to creep out of Popiſh darkneſſe, and to perceive ſome light of the truth: Amongſt theſe was there one *Johannes Franciſcus Caſarta*, a Noble Gentleman and kinſman to this our *Galeacius*.

Of this Gentleman firſt of all did *Galeacius* heare divers things in conference, which ſeemed to him much contrary to the courſe of the vaine world; yea, much to croſſe even his age and eſtate, and courſe of life; as namely of the true meanes of our juſtification, of the excellency and power

power of Gods Word, of the vanity of the moſt of Popiſh ſuperſtitions, &c. For *Galeacius* eſteemed and uſed this Gentleman as his familiar friend, both being neere of his blood, and eſpecially for that he was a Gentleman of very good parts. Now although the ſpeeches of this Gentleman did not at the firſt ſo farre prevaile with him, as to make him forſake the vanities of this life; notwithſtanding it was not altogether in vaine: for that God which had ordained him to be a ſpeciall inſtrument of his glory, would not ſuffer ſo good ſeed to periſh, though it ſeemed for a time to bee caſt even amongſt thornes: neither will it be beſide the purpoſe to ſet downe particularly the meanes which it pleaſed God to uſe for the working of this ſtrange converſion: amongſt

mongſt which this was one.

CHAP. III.

Of the meanes of his further Sanctification.

AT that time *Peter Martyr Vermilius*, a Florentine, was a publike Preacher and Reader at *Naples*. This man was a Canon regular (as they call them) a man ſince then of great name, for his ſingular knowledge in Chriſtian Religion, his godly manners and behaviours, and for his ſweet & copious teaching; for hee afterward caſting away his Monks cowle, and renouncing the ſuperſtitions of Poperie, hee ſhon ſo brightly in Gods Church, that he diſperſed and ſtrangely drove away the darkneſſe and miſt of Poperie. *Galeacius* was once content at *Caſerta* his motion

motion to be drawn to heare *Peter Martyrs* Sermon; yet not ſo much for any deſire hee had to learne, as moved and tickled with a curious humor, to heare ſo famous a man as then *Martyr* was accounted. At that time *Peter Martyr* was in hand with *Pauls* firſt Epiſtle to the *Corinthians*, and as he was ſhewing the weakneſſe and deceitfulneſſe of the judgement of mans reaſon in ſpirituall things, as likewiſe the power and efficacy of the Word of God, in thoſe men in whom the Lord worketh by his ſpirit; amongſt other things he uſed this ſimily or compariſon: If a man walking in a large place, ſee a farre off men and women dancing together, and heare no ſound of inſtrument, he will judge them mad, or at leaſt fooliſh; but if hee come neerer them, and

and perceive their order, and heare their muſick, and mark their meaſures and their courſes, he will then be of another mind, and not only take delight in ſeeing them, but feele a deſire in himſelfe to beare them company and dance with them. Even the ſame (ſaid *Martyr*) betides many men, who when they behold in others a ſudden and great change of their looks, apparell, behaviour, and whole courſe of life, at the firſt ſight they impute it to melancholy, or ſome other fooliſh humour; but if they look more narrowly into the matter, and begin to heare and perceive the harmony and ſweet conſent of Gods ſpirit, and his Word in them, (by the joynt power of which two, this change was made and wrought, which afore they accounted folly) then

then they change their opinion of them, and firſt of all begin to like them, and that change in them, and afterward feele in themſelves a motion and deſire to imitate them, and to be of the number of ſuch men, who forſaking the world and his vanities, do think that they ought to reforme their lives by the rule of the Goſpell, that ſo they may come to true and ſound holineſſe. This comparison by the grace of Gods ſpirit wrought ſo wonderfully with *Galeacius* (as himſelfe hath often told his friends) that from that hour he reſolv'd with himſelfe, more carefully to reſtraine his affections from following the world and his pleaſures, as before they did, and to ſet his mind about ſeeking out the truth of Religion, and the way to true happineſſe. To this purpoſe hee began

See how the firſt ſtep of a mans converſion from Popery is true and ſound mortification of carnall luſts, and a change of life. See alſo how the firſt meanes to to bring a man out of error to the truth is ſtudy of holy Scriptures.

gan to read the Scriptures every day, being perſwaded, that truth of Religion, and ſoundneſſe of wiſdome, was to bee drawn out of that fountaine, and that the high way to heaven was thence to bee ſought. And further, all his acquaintance and familiarity did hee turne into ſuch company, as out of whoſe life and conferences hee was perſwaded hee might reap the fruit of godlineſſe and pure Religion. And thus farre in this ſhort time had the Lord wrought with him by that Sermon: as firſt, to conſider with himſelfe ſeriouſly whether he were right or no: ſecondly, to take up an exerciſe continuall of reading Scripture: thirdly, to change his former company, and make choyce of better. And this was done in the yeare 1541. and in the foure and twentieth

twentieth yeare of his age.

Chap. IV.

Of the ſtrange cenſures the world gave of his converſion, and how the better ſort rejoyced at it.

But when this ſudden alteration of this noble and young *Galeacius* was ſeene and perceived in *Naples*, it can bee ſcarce ſet downe how greatlyit amazed his old companions, which as yet cleaved to the world, and to the affections of the fleſh: many of them able to render no cauſe of it, could not tell what to ſay of it; ſome judged it but a melancholick paſſion: others thought it plaine folly, and feared he would become ſimple and doting, and that his wit began by ſome meane to be empaired. Thus every one gave

gave his verdict and cenſure of him, but all wondred, and doubted what it would turne to. But the better ſort of men and ſuch as feared God, and had their mind enlightned with ſome knowledge of Religion, as they wondred no leſſe to ſee ſo great a change in ſo great a man, ſo likewiſe they were ſurprized with exceeding joy to ſee it: for they were perſwaded that God had ſome great and extraordinary work in it; that a young Gallant, a noble man of ſuch wealth, and honour as hee was, living in ſuch delight and pleaſures, in ſo generall a corruption of life, both in Court and Countrey, but eſpecially his age, nobility, wealth, and honour, being joyned with the wanton deliciouſneſſe of the courtly life: I ſay, that ſuch a man ſhould be endued with

with the ſpirit of holineſſe, and ſo farre affected with Repentance, as that hee ſhould contemne all thoſe in reſpect of heaven; they eſteemed of it (as it was indeed) a rare matter and ſeldome ſeene in the world: and therefore they greatly rejoyced at it, and praiſed the Lord on his behalf. Amongſt thoſe men that thus rejoyced at his converſion, was one *Marcus Antonius Flaminius*, a ſcholar of great name, & an excellent Poet, as his paraphraſe on the Pſalms, and other very good Poems do ſufficiently teſtifie. *Galeacius* about this time received a letter from this *Flaminius*, wherein he did congratulate, and rejoyce with him, for the grace and gift of God, which was beſtowed on him in his converſion. This letter I thought good to inſert into the body

body of this ſtory, (as being worthy of no leſſe) to the end that it might be a witneſſe in times to come, of the good opinion which ſuch men had conceived of him, who knew the foundation of true juſtification, though they were yet poſſeſſed with other errours, as about the Sacraments, and of the Maſſe, &c. which alas as yet they were not able to diſcerne of, as after by the greater grace of God this *Galeacius* did. The copy of the letter is this.

CHAP.

Chap. V.

Marcus Antonius Flaminius, *a great ſcholar in Italy, writeth to* Galeacius, *and congratulateth with him, for his holy and happy change.*

To the right honourable *Galeacius Caracciolus.*

RIght noble Lord, when I conſider ſeriouſly theſe words of *Paul.* Brethren you ſee your calling, that *not many noble, not many wiſe, according to the fleſh, not many mighty are called: but God hath choſen the fooliſh things of this world to confound the wiſe, and weak things to confound the mighty, and baſe things in the world, and things not accounted of, and things that are not, to bring to nought things that are.* When I ſay, I conſider of

of theſe words, ſo often I admire at that rare bleſſing of God, which hee hath vouchſafed to you a noble & mighty man: namely, that he ſhould grace you with that true and incomparable Nobility, which is attained by true faith in Chriſt Jeſus, and a holy life. As much greater as this bleſſing is, ſo much the more holy and ſincere ought your life to be, and ſo much the more uprightly are you to walk with your God; leſt that your thornes (that is, riches, pleaſures, and honours,) ſhould choke the ſeed of the Goſpell which is ſowne in you. For this I am ſure of, that God hath begunne ſome great work in you, which hee will finiſh to the glory of his owne name, and will bring to paſſe; that as heretofore you had care ſo to live a Noble man amongſt

Noble

Noble men, that you might obſerve the decorum and maintaine the dignity of nobility: ſo hereafter that you may employ your whole ſelfe in this, that you may defend and uphold the honour and dignity of the children of God; whoſe duty it is to aime at the perfection of their father with all endevours; and in their life upon the earth to reſemble that holy and heavenly life, which they ſhall lead in the world to come. Call to mind continually (my good Lord) in all your words and deeds, that we are graced with this honour to be made the ſons of God by Jeſus Chriſt for that meditation will by the help of the holy Ghoſt, work this care in us, that we never commit any thing unworthy of that holy name of Chriſt, by which wee are called.

called. And yet alas, such is our estate, as that if we do endevour to please Christ, we are sure to displease men, and must bee content to contemne the vaine glory of the world, that we may enjoy heavenly and eternall glory with God; for it is impossible (as Christ saith) *for him to beleeve in God, which seekes the honour and praise of men.* I meane of the men of this world, which as the kingly Prophet saith, *are lighter and vainer than vanity it selfe.* And therfore their judgement is little worth, and lesse to bee esteemeed: but rather the judgemen of God, who seeth not all our actions only, but even our most hidden thoughts and purposes. Which being so, were it not folly and madnesse to displease such a God, to please so fond a world? It were a shamefull

ſhamfull thing if a wife ſhould endeavour to pleaſe other men, rather than her husband. How much more then unworthy is it if our ſoules ſhould rather aym to pleaſe the vain world, than their moſt holy ſpouſe Chriſt Jeſus? If the only Son of God was content, not only to be reviled, yea, and ſcourged; but even to die upon the Croſſe as a curſed malefactor, and all for us: why ſhould not we much more beare patiently the taunts and mocks, yea even the ſlanders of Gods enemies? Let us therefore arme our ſelves as it were with a holy pride, and (in a ſort) ſcorne and laugh at their mocks; and putting upon us mercy and pitty as the feeling members of Chriſt, let us bewaile ſo great blindneſſe in them, and let us intreat the Lord for them, to pull them

out of that palpable darkneſſe into his true and marvellous light, leſt Satan bind them to himſelfe in his everlaſting prentiſhip; and ſo being his bond-ſlaves, and hired ſworn ſervants of his black guard, do ſend them out to perſecute Jeſus Chriſt in his members. Which when they have done all they can, and all that the Divell their Maſter can teach them, though the Divell himſelfe ſhould burſt with malice, and they for anger grind their teeth; yet ſhall it all tend to the magnifying of Gods glory, which they labour to obſcure, and to the furtherance of their ſalvation whom they ſo diſdained: yea, to the increaſe of their glory in a better world, whom in this world they thought worthy of nothing, but of all diſgrace: And ſurely (my moſt honourable Lord)

Lord) he that is poſſeſſed with the certaintie of this faith, will without doubt make open warre with the corrupt affections of his owne nature, and with all the world, yea, even with the Divell himſelfe; and will not doubt but in time even to overcome them all. Therefore let us humble our ſelves to our God and Father everlaſting, that he would increaſe that faith in us, and bring forth in us thoſe moſt bleſſed and ſweet fruits of faith in our hearts and lives, which he uſeth to work in thē whom he hath elected: that ſo our faith being fruitfull of good works, may appeare to bee not a fained, but a true faith: not a dead, but a living faith: not a humane, but a divine work in us: that ſo it may bee to us an infallible pledge of our ſalvation to come. Let us

labour to ſhew our ſelves the legitimate and undoubted children of God, in ſeeking above all things, that his moſt holy name may bee ſanctified in our ſelves and others; and in imitating his admirable love and gentleneſſe, which makes his Sunne to ſhine on good and bad. Let us worſhip his heavenly Majeſty in ſpirit and truth: and let us yeeld up the temple of our hearts to Chriſt Jeſus, as an acceptable ſacrifice unto him: yea, let us ſhew our ſelves members of the heavenly high Prieſt Chriſt Jeſus, in ſacrificing to God our owne bodies, and in crucifying the fleſh with the affections and luſts thereof; that ſinne being dead in us, the ſpirit of God may create in us a ſpirituall life, whereby Chriſt Jeſus may live in us. Let us die to

ſinne

ſinne, and die to our ſelves, and to the world, that wee may live bleſſedly to God and Chriſt Ieſus: yea let us acknowledge and ſhew by our lives, that wee were once dead; but now are raiſed to the life of grace, by the power of Chriſt Ieſus. Let our converſation bee heavenly, though wee live on the earth: let us begin that life here which we hope to lead in heaven: let the image of God ſhine bright in us: let us diſgrace & wear out the old image of ſin and Satan, and labour to renew the Image of Chriſt Ieſus, that all that ſee us may acknowledge Gods Image in us. Which holy image of grace, as it is beautifull and glorious in all Gods Saints; ſo in you (my good Lord) it ſhall be ſo much more glorious in as much as you goe before others in birth, Nobi-

lity, honour, and high place. O what a pleaſant ſight is it to all true Chriſtian men: yea to the Angels; yea how acceptable to the Lord himſelfe, to behold a man of your place and eſtate, ſo farre to forget the world and denie himſelfe: ſo deeply to conſider the frailty of his owne nature, and the vanity of all temporall things, as to ſay with Chriſt, *I am a worme and no man*: and to cry out with *David turne thy face to me and have mercy upon me, for I am deſolate and poore*; O happy and true rich man, which hath attained to this ſpirituall and heavenly poverty, and can give a farewell to himſelf, and the world, and all things that he hath for Chriſts ſake, and can freely renounce and forſake carnall reaſon, humane learning, company and counſell of friends,

friends, wealth, honours, lordſhips, pleaſures of all ſorts, delight of the Court, high places and preferments, dignitie, and offices; yea, favour of Princes; yea, his owne ſelfe! How welcome ſhall he bee to Chriſt, which can deny all thoſe for Chriſts ſake? Such a one may go for a foole in the world; but he ſhall be of the Almightyes counſell: ſuch a man knoweth that felicity conſiſts not in any thing that this world can afford, and therefore in the middeſt of all his wealth and abundance, he cryeth out to God as though hee had nothing, even out of the feeling of his heart; *Give us this day our daily Bread.* Such a man preferreth the rebuke of Chriſt before the honour of the world, and the afflictions of Chriſts religion, before the pleaſures of the

world: and becauſe he deſpiſed all things in reſpect of Chriſt, and his righteouſneſſe, and is poſſeſſed and grounded with Gods ſpirit; therefore he ſings with true joy of heart with the kingly Prophet; *The Lord is my Shepheard, therefore I can want nothing; neither will I feare hunger or any outward thing; hee feeds mee in greene paſtures, and leads me forth beſide the water of comfort.* This man diſtruſts himſelfe and all the creatures in the world, that he may truſt and cleave only unto God: neither aimes hee at any pleaſure, any wiſdome, any honour, any riches, any credit or eſtimation, but ſuch as comes from God himſelfe: and therefore profeſſeth with the ſame Prophet. *I have none in heaven but thee alone, and none in the earth do I deſire but thee;*

thee: my fleſh conſumeth with longing after thee, and thou Lord art my heritage and portion for ever. Hee that ſpake thus was a wealthy and a mighty King, yet ſuffered he not the eyes of his mind to bee blinded or dazled with the glittering glory of riches, pleaſures, or honour, or ought elſe that a Kingdome could give: for he knew well that they all came of God, and were held under God, and muſt all bee uſed to his glory, and that he that gave them hath farre better things to give his children. And therefore that King and Prophet makes his heavenly proclamation before all his people; *Bleſſed art thou O Lord God our Father for ever and ever: thine O Lord is greatneſſe, and power, and glory, and victory: all that is in heaven and earth is thine, thine is the*

Kingdome Lord, and thou excelleſt as head over all: riches & honour come of thee, & thou art Lord of all: in thy hand is power, and ſtreugth, and honour, and dignity, and Kingdomes are in thy diſpoſition: therefore wee give thee thanks O God, and we extol thy great & glorious name. But who am I, and what is my people, that we ſhould promiſe ſuch things to thee? For we are ſtrangers before thee, & ſojourners as all our fathers were; our dayes are like a ſhadow upon the earth, and here is no abiding.

See how *David* cannot content himſelfe in abaſing himſelfe, and extolling the Lord: and in how many words his affections utter themſelves. This was *Davids* meditation, and let this be your looking-glaſſe; and nto the looking-glaſſe of this meditation look once a day, and pray daily, that

that God would ſtill open your eyes to behold your own vileneſſe; and his incomprehenſible power and love to you, that with King *David* you may humble your ſelfe under the mighty hand of his Majeſty, and acknowledge all power and glory to belong to God alone, that ſo you may bee made partaker of thoſe heavenly graces which God beſtoweth not on the proud and lofty, but on the humble and meek. Remember that ordinance of the eternal God, that ſaith: *Let not the wiſe man glory in his wiſdome, nor the ſtrong man in his ſtrength, nor the rich man in his riches, but let him that glorieth, glory in this, in that he underſtandeth and knoweth me, that I am the Lord which do mercy and juſtice on earth: for theſe things pleaſe me, ſaith the Lord.*

(There-

(Therefore my good Lord) if you lift to boaſt, boaſt not as the world doth, that you are rich, or that you are of Noble birth, or that you are in favour with the Emperour and other Princes, or that you are heire apparant of a rich Marqueſdom, or that you have married ſo noble a Woman: leave this kind of boaſting to them, who have their minds glued to the world, and therefore have no better things to boaſt on: whoſe portion being here in this life, they can look for nothing in Heaven. But rather rejoyce you in that you are entred into the Kingdome of grace; glory in this that the King of Kings hath had mercy on you, and hath drawn you out of the miſty darkneſſe of errors, hath given you to feele his endleſſe love and mercy in Chriſt, hath made

made you of the childe of wrath, his owne ſonne; of a ſervant to ſinne and the devill, an heire of heaven; and of a bondſlave to hell, a free deniſion of the heavenly Jeruſalem; and glory in this, that even Chriſt Ieſus himſelfe is given you and made your owne, & with him all things elſe. So that as *Paul* ſaith, *All are yours, whether the world, or life, or death, things preſent or things to come, all are yours in and by Chriſt*, who is the onely felicity of our ſoules; and therefore whoſoever have him, have with him all things elſe. This is the true glory and the ſound boaſting of Chriſtianity: for hereby is Gods mercy extolled, and mans pride trodden under foot, by which a man truſting too much to himſelfe, rebelleth againſt God. This glo-

This glorious boasting makes us humble even in our highest honours, modest and meeke in prosperity, patient and quiet in adversity; in troubles strong and couragious, gentle towards all men, joyfull in hope, fervent in prayer, full of the love of God, but empty of all love of our selves or ought in the world: yea it makes us Christs true beadsmen, and his sworn servants, and makes us yeeld up our selves wholly to imitate and follow Christ, and to esteeme all things else as fraile and vaine: *yea dung and drosse that we may winne him.*

Right Honourable and my good Lord, you see that I am so willingly employed in this service of writing to your Honour, and in conferring with you of heavenly matters, that I have forgot my selfe, or rather your

your Honour in being ſo tedious, which in thebeginning I purpoſed not. I am privie to my ſelfe and of my owne ignorance; and guilty of mine owne inſufficiency, as being fitter to be a ſcholer than a teacher; and to heare and learne my ſelfe, rather than to teach others: and therefore I crave pardon of your Honour. Fare-well. The moſt reverend Embaſſadour deſireth in his heart he had occaſion to teſtifie indeed, that true good will which in his ſoule he beares you: In the meane time he ſalutes you, and ſo doth the illuſtrious Princeſſe of *Piſcaria* her higneſſe; and all other the honourable perſonages which are with mee: all which rejoyce for this good worke of God in you, and in all kindneſſe doe kiſſe your hands; and they do all earneſtly

earneſtly intreat the Lord for you, that he that hath begun ſo great a work in you, would accompliſh the ſame to the end; and the richer you are in temporall goods, in lands, and lordſhips, that hee would make you ſo much the more poore in ſpirit; that ſo your ſpirituall poverty, may doe that which your wordly riches and honour cannot: namely, bring you at laſt to the eternall and never fading riches of the world to come: Amen: Farewell. From *Viterbium*.

Your honours moſt humbly addicted and moſt loving brother in Chriſt.

M. Anton. Flaminius.

CHAP.

Chap. VI.

Of the many temptations the Devill used to pull him back, as by his father, his wife, and by noble men of his acquaintance.

BY this and other holy meanes *Galeacius* was confirmed in the doctrine of the truth, and went forward constantly in the course of Gods calling, and the way of godlinesse. But the more couragiously hee went on, the more fircely the Devill raged against him by his temptations; endevouring thereby to hinder him in that happy course: yea and if it were possible to drive him back againe; which course hee commonly takes against those, who have propounded to themselves to tame the rebel-

lion

lion of the flesh, and to relinquish the vanities of the world. And first of all, this zealous course of his in Religion procured him an infinit number of mockes, and made him subject to most vile slanders; yea made him incurre the hatred of a great number, but especially did he herein displease and vex his father, as one that was not onely of a contrary religion, but one who onely intended the honour of his house, and the advancing of his posterity, which in respect of religion *Galeacius* cared not for at all: and therefore he did often sharply chide him, and charged him with his fatherly authoritie, to put away those melancholly conceits (as he tearmed them.) No doubt but this was most grievous to him, who alwayes was most sub-

ſubmiſſe and obedient to his father. But another griefe did more inwardly afflict him, which was in reſpect of his wife *Victoria*. Who though ſhee was alwayes a moſt kind and dutifull wife, as alſo very wiſe, yet ſhee would by no meanes yeeld to this motion and change of Religion; becauſe ſhee thought and feared it would breed infamie and reproch to her ſelfe and her houſe; and therefore was continually working on him by all meanes and devices ſhe could: labouring to move him by teares and complaints, and by all kinds of intreaty that a wife could uſe to her husband: and withall ſometimes urging him with ſuch vaine and fond reaſons as commonly women of that Religion are furniſhed withall. What a vexation this

was

was, and what an impediment to his converſion, ſuch may judge eaſily, who are cumbred with husbands or wives of a countrary religion. And no little griefe and temptation was it to him, beſides all theſe that the moſt part of the noblemen in and about *Naples* (being either of his blood, or kindred, or his familiar friends) uſed continually to reſort unto him, to follow their old and ordinary ſports and pleaſures. Alas how hard a thing was it to ſhake off all theſe on a ſudden, and to take upon him a direct contrary courſe of life to that hee had led with them afore; which he muſt needs doe if he would goe on as hee had begun? And further, it was no little vexation to his ſoule, to live in the Court, when his office and place called him there-

thereunto: for there he might heare of any thing rather than of Religon: and not a word by any meanes of Gods Word, but talk enough of common and wordly preferments and pleaſures, and deviſing of meanes for the moſt cruell handling and diſpatching out of the way all ſuch as ſhould depart from the Romiſh faith. Any Chriſtian heart may eaſily conceive how deeply thoſe temptations and hinderances vexed his righteous ſoule in this his courſe towards God: inſomuch as a thouſand to one, they had turned him back againe; and doubtleſſe they had done ſo indeed, had not God aſſiſted him with ſpeciall grace.

CHAP.

Chap. VII.

How he escaped the snares of the Arrians, Anabaptists, and after of the Waldesians: and of his resolution to leave his countrey, honours, and livings, to enjoy the liberty of Gods Religion.

BVt above all these, Satan had one assault strongest of all, whereby he attempted to seduce him from the true and sincere Religion of God. About that time the Realme of *Naples* was sore pestred with Arrians and Anabaptists, who daily brocched their heresies amongst the common people, colouring them over with glorious shewes. These fellowes perceiving *Galeacius* not fully setled as yet in Religion, nor yet sufficiently grounded in the

the Scripture, tried all meanes they to could intangle him in their errours and blaſphemous fancies; wherein the mighty work of God was admirable towards him: for hee being a youth, a gentleman, but a meane ſcholar, and little ſtudied, and but lately entred into the ſchoole of Chriſtian Religion; who would have thought that ever he could have reſiſted and eſcaped the ſnares of thoſe heretickes; many of them being great and grounded ſcholars, & throughly ſtudied in the Scripture? Notwithſtanding, by the ſincere ſimplicity & plainneſſe of Gods truth, and the inſpiration of the holy Ghoſt, hee not onely deſcried the fondneſſe of their hereſies but even untied the knots, and brake their nets, and delivered himſelfe, and mightily

mightily confuted them: yea ſuch was the working of God, as being ſometime in their meetings, hee was ſtrongly confirmed in the doctrine of the truth by ſeeing & hearing them. Thus by Gods mercy he eſcaped and was conquerour in this fight.

But the devill had not ſo done with him, for another and more dangerous battell preſently followed. The Waldeſians of whom wee ſpake before, were at that time in *Naples* in good number. With them did *Galeacius* daily converſe, their courſes of life and ſtudy being not farre unlike. Theſe Diſciples of *Waldeſius* knew as yet no more in Religion but the point of Juſtification: and miſliked and eſchewed ſome abuſes in Popery; and nevertheleſſe ſtill frequented Popiſh Churches; heard

heard Maſſes, and were preſent ordinarily at vile Idolatries. *Galeacius* for a time converſed with theſe men, and followed their way: which courſe doubtleſſe would have ſpoiled him, as it did a great ſort of them; who afterwards being taken and committed for the truth, were eaſily brought to recant their Religion, becauſe they wanted the chiefe and the moſt excellent points, nor were not ſufficiently ſetled: and yet afterwards againe, not daring to forſake their hold in Juſtification; and therefore comming to it againe, were taken as relapſers and backſliders, and put to extreame torments and cruell death. In the like danger had *Galeacius* beene, but that the good providence of God otherwiſe diſpoſed, and better provided for him:

for his office and place that hee bare in the Emperours Court, called him into *Germany*, and so withdrew him from his companions, the Waldesians: for the Lord had a greater work to work in him than the Waldesians were able to teach him: for there in *Germany* hee learned (that hee never knew afore) that the knowledge of the truth of Justification was not sufficient for salvation; whilest in the meane time a man wittingly defiled himselfe with Idolatry, which the Scripture calls spirituall whoredome: and of no man did hee reap more sound and comfortable instruction than of *Peter Martyr*, of whom we spake afore, whom God had lately called out of *Italy* and confirmed him in the truth. This *Martyr* instructed *Galeacius* soundly,

ſoundly, in the way of the truth, and made it plaine unto him, by private conferences as well as publike reading: for hee was at that time publike profeſſor of Divinity at *Straſsbourgh* in *Germany*. *Galeacius* furniſhed with thoſe holy inſtructions, returned to *Naples*, and preſently reſorting to his companions, the Waldeſians, amongſt other points, conferred with them about the eſchewing of Idolatry, and delivered his judgement therein. But they not induring ſcarce to heare it, preſently forſooke him; for they would by no meanes entertaine that doctrine, which they knew was ſure to bring upon them afflictions, perſecutions, loſſe of goods and Honours, or elſe would cauſe them to forſake country, houſe, and land, wife, and

childe, and ſo every way threatned a miſerable eſtate to the profeſſor thereof. Now this their forſaking of him, and telling him of the danger of this profeſſion was another ſtrong temptation to keepe him wrapped in their Idolatry, and to make him content himſelfe with their imperfect and peeced Religion. But GOD which had in his eternall election predeſtinated him, that hee ſhould bee a ſingular example of conſtancy to the edification of many, and the confuſion and condemnation of luke warme profeſſors; gave him that excellent reſolution, and that heavenly courage, as he eſcaped at laſt conquerour over all thoſe temptations and aſſaults of Satan; and nothing could ſuffice or content him but the pure Religion, and alſo

alſo the profeſſion of it : and therefore ſeeing no hope of reformation in *Naples*, nor any hope to have the Waldeſians joyne with him ; and ſeeing plainely that hee could not ſerve God in that countrey; hee reſolved undoubtedly that hee would forſake the Countrey, and ſeeke for Chriſt and his Religion whereſoever hee might find them ; and that hee would rather forſake father, wife, children, goods, and lands, offices and preferments to win Chriſt, than to enjoy them all and want Chriſt Ieſus.

Chap. VIII.

Of the grievous combats betwixt the flesh and the spirit, when he resolved of his departure.

NOw here by the way it may not be omitted, what kind of cogitations he hath often said came into his mind, as he was deliberating about this great matter. For first of all, as often as he looked on his father, which he did almost every houre, who deerly loved him, and whom againe hee respected in all duty and reverence: so often doubtlesse he was stricken at the heart with unspeakable griefe to think of his departure; his minde no doubt often thinking thus: What, and must I needs forsake my deere and loving father, and cannot

I elſe have God my Father? O miſerable and unhappy Father of my body, which muſt ſtand in compariſion with the Father of my ſoule! And muſt I needs faile in duty to him, if I performe my duty to God? O miſerable old man! for what deeper wound can pierce him, than thus to be deprived of the onely ſtaffe and comfort of his old age! Alas ſhall I thus leave him in ſuch a ſea of troubles; and ſhall I bee the onely meanes to ſtrike into his heart the deepeſt wound of griefe that yet ever pierced him in all his life? This my departure is ſure to make my ſelfe the obloquy of the world: yea, to breed reproch and ſhame to the Marqueſſe my father, and to my whole ſtock and kindred.

How is it poſſible that the

good old man can overcome or indure ſo great a griefe, but rather he muſt needs be ſwallowed up of it, and ſo with woe and miſery end his life? Shall I then bee the cauſe of death to my father, who would if need had beene redeemed my life with his owne death? alas what a miſery is this like to be either to me, or him, or us both? yet muſt I care leſſe for bringing his gray head with ſorrow unto the grave, than for caſting my own poore ſoule with horror into hell. And no leſſe inwardly was he grieved in reſpect of his noble wife *Victoria*: for having no hope that ſhe would renounce Popery, and goe with him, therefore he durſt not make known unto her the purpoſe of his departure; but rather reſolved for Chriſts ſake to leave her and

and all, and to follow Chriſt. Shee was now as hee was himſelfe in the prime of youth, a Lady of great birth, faire, wiſe, and modeſt; but her love and loyalty to her husband ſurpaſſed all. How was it poſſible patiently to leave ſuch a wife, ſo that his perplexed mind diſcourſed on this faſhion when he lookt on her: And ſhall I ſo, yea ſo ſuddenly, and ſo unkindly leave and forſake my wife, my moſt deere and loving wife, the onely joy of my heart in this world, my companion and partner in all my griefe and labour: the augmenter of my joy, the leſſener of my woe? And ſhall I leave her, not for a time (as heretofore I did when the Emperours ſervice called me from her) but for ever, never againe to enjoy her: yea it may be never

never to see her? And shall I deprive my selfe of her, and thereby deprive my selfe of all others also, and of all the comfort of all the conjugall life and married estate? And shall I so leave her desolate and alone in that estate and age whereof she is? Alas poore Lady, what shall shee doe, what shall become of her, and of her little ones, when I am gone? How many dolefull daies without comfort, many waking nights without sleepe, shall shee passe over? What will shee doe but weepe and waile, and pine away with griefe? And as he cast these things in his mind, he thought he even saw his wife, how she tooke on with her selfe, sighing and sobbing and weeping; yea howling and crying, and running after him with these pitti-

pittifull out-cries: Ah my deere Lord, and ſweet husband, whither will you goe? and will you leave mee miſerable woman, comfortleſſe and ſuccourleſſe? What ſhall become of me when you are gone: what can Honours, pompes, riches, gold, ſilver, jewels, friends, company, all delights and pleaſures in the earth; what can they all doe to my comfort when I want you? And what joy can I have in my children without you, but rather my griefe to be doubled to look on them? And how can I or the world bee perſwaded that you care for them, and for my ſelfe? Is this the love that thou haſt ſo often boaſted of? Ah, miſerable love which hath this iſſue: either never didſt thou love mee, elſe never had true love ſo ſtrange an end as this of

yours

yours hath. And yet which is worſe than all this, you never ſhewed mee the cauſe of this your ſtrange departure; had I knowne cauſe, it would never have grieved mee halfe ſo much: But now that the cauſe is not knowne, what will the world judge, but that the fault is in me? at leaſt if they cannot condemne mee for it; yet how reprochfull will it bee to mee, when every baſe companion dare lay it in my diſh, and point at mee with their fingers when I goe by, and ſay, this is that fond woman, who married him with whom ſhee could not live, and whom her husband diſdained to live withall? This is that ſimple foole, who is deſolate having a husband; and a widow, her husband yet being alive. Either ſhall I bee counted wicked, which have

have cauſed thee to leave mee; or fooliſh, miſerable, and unhappy, who choſe ſo fondly, as to take, him whom I could not bee ſure of when I had him. In a word, I ſhall bee deprived of thee: yea of all poſſibility of having any other, and ſo having a husband, I ſhall live in all miſery altogether without a husband. Theſe two cogitations of his father and his wife greatly tormented him, and the more becauſe he laboured to keepe cloſe this fire, which burned & boiled in his heart: namely, to conceale his departure, leſt by being known, it might have beene hindred, which hee would not for a world.

Yet there was a third and ſpeciall care that pinched him, and that was for his children, which were ſix in all; goodly and

and towardly children, and worthy of ſo noble parents: the more griefe was it, in that they were ſo young, as that they could not yet conceive what it was to want a father; the eldeſt was ſcarce fifteene, and the youngeſt ſcare foure yeares old: hee loved them with moſt tender and fatherly affection, and was againe loved and honoured of them. It is wonderfull to thinke, how when his wife the Lady did give into his armes his youngeſt childe to play withall (as oftentimes Wives uſe to doe) how it were poſſible for him, and what adoe he had with himſelfe to containe from floods of teares; eſpecially becauſe his eyes ſeeing them, and his hands holding them, and his heart taking delight and pleaſure in them, his minde could not but diſcourſe

courſe on this manner: And ſhall I within theſe few daies utterly forſake theſe ſweet babes, and leave them to the wide and wicked world, as though they had never beene my children, nor I their father? Yea happy had I bin if I had either never had them, or having them might enjoy them: To bee a father is a comfort, but a father of no children, and yet to have children, that is a miſery. And you poore Orphans, what ſhall become of you when I am gone? your hap is hard, even to be fatherleſſe, your father yet living; and what, can your great birth now help you? for by my departure you ſhall loſe all your honour, all your living and wealth, and all dignity whatſoever which otherwiſe you had beene ſure of: nay my depar-

departure ſhall not onely deprive you of all this, but lay you open to all infamy, reproach, and ſlander, & bring upon you all kinde of miſery; and thus miſerable man that I am, ſhall the time bee curſed that ever they had mee to their father. And what can your woefull mother doe when ſhe looketh on you, but weepe and wring her hands, her griefe ſtill increaſing as ſhee looks upon you? Yet thus muſt I leave you all confounded together in heapes of griefe, weeping and wailing one with another, and I in the meane time weeping and wailing for you all. Many other griefes, temptations and hinderances aſſaulted him, though they were not ſo weighty as theſe formerly named, yet which might have beene able to have hindred

any

any mans departure, being in his caſe; as to leave the company of ſo many gallant noblemen and gentlemen, his kindred and acquaintance; to loſe ſo honourable an office and place as hee bare in the Emperours Court; to leave for ever his native ſoile, the delicate *Italy*; to deprive himſelfe and his poſterity of the noble title and rich living of a Marqueſdome; to undertake a moſt long and tedious journey; to caſt himſelfe into exile, poverty, ſhame, and many other miſeries without hope of recovery for ever; to change his former pleaſant life into all hardneſſe, and to give a farewell to all the delicacies of *Italy*, wherein hee was brought up; to leave that goodly garden of his father the Marqueſſes, which once ſhould bee his owne; the good-

goodlieſt garden almoſt in all *Italy* or all Chriſtendome; which was furniſhed with plants of all ſorts, and theſe not onely of all ſuch as grow in *Italy*, but even ſuch as were to bee got out of all other Countries: this garden and Orchard was ſo exquiſite both this way, and in divers other ſorts of elegancies, that a great number of men of all qualities reſorted daily out of all countries to ſee it. But this and all other the pleaſures and delicacies of this preſent life could doe nothing with him to remove him from his purpoſe; but hee renounced them all, and reſolved to leave them all, to follow Chriſt: ſo ſtrong and admirable was the conſtancy of this noble Gentleman.

CHAP.

Chap. IX.

How after all the temptations which fleſh and blood laid in his way to hinder his departure, he conſulted with the Lord, and from him received grace to overcome them all.

But it may be asked, whereupon was grounded ſo great unmovableneſſe of this purpoſe, or whence came it? If wee aske the world and common judgement, they will anſwer, that doubtleſſe melancholike humours prevailing in him, ſpoiled the man of his judgement and naturall affections, and impaired common ſenſe and reaſon; and thence proceeded this obſtinate and deſperate purpoſe, as the world judgeth of it. But if a man lift up

up his eyes higher and behold the matter more seriously, hee might have manifestly seene that it came to passe by the mercifull blessing and strong hand of God, who from all eternity had predestinate him, that hee should stand so unmoveable against all temptations and continue in one tenour steddy and stedfast, untill he had made void all the attempts of Satan, and removed all the stumbling blockes which his flesh and blood & carnall reason could cast in the way; for the which purpose the spirit of God enabled him to reason with himselfe on this sort; Thou Lord art hee who drew and deliveredst me out of the thick and misty darkenesse of ignorance, & hast enlightned my minde with the light of thy holy spirit, and with the

the heavenly knowledg of thy truth: thou haſt made known to mee the way of ſalvation, and haſt ranſomed mee to thy ſelfe by the bloud of thy Sonne. Now therefore good Lord and holy Father, I am wholly thine, and conſecrated to thy glory; and as I am thine, I will follow thee, and obey thee, and walk in the way of thy will whitherſoever thou ſhalt call me. Not my father, nor my wife, nor my children, nor my honours, nor my lands, nor my riches, nor all my delicacies & pleaſures ſhall hold or hinder me one houre from following thee. I denie my ſelfe O Lord, and I deny this whole world for thee and thy ſake: O Lord thou knoweſt me, and the readineſſe of my minde to waite upon thee, and how that my heart is inflamed with

with the fire of thy love: yet thou ſeeſt againe how many enemies compaſſe mee, how many hinderances lie in my way, and how many temptations and impediments lie upon me, ſo that I am ſcarce able to move or lift up my head unto thee: O Lord, I am now in the depthes of thoſe troubles, out of which the holy Prophet *David* once cried to thee as I doe now; O *Lord have mercy on me, and deliver my ſoule.* And although Satan and my owne fleſh doe affright me in this my purpoſe, whileſt they ſet before my eyes, the croſſe, and the infamy, and the poverty, and ſo many miſeries, which I am like in this my new profeſſion to undergoe: notwithſtanding O Lord, I lift up my ſelfe in the contemplation and beholding of thy in-

infinite Majesty; and therein I see and confesse that that crosse and affliction is blessed and glorious, which makes mee like and conformable to Christ my head; and that infamy to bee honourable which sets mee in the way to true honour; and that poverty to bee desired, which depriving a man of some temporall goods, will reward him with an heavenly inheritance, than which, there is nothing more pretious: I meane, O Lord, with thy owne selfe, and thy glory, O everlasting God, and that by thy onely Sonne Iesus Christ; that so I enjoying thy glorious presence, may live for ever with thee in that heavenly society: O blessed and happy these miseries which pull me out of the worlds vanities, and sinke of sinne; that I may be made

made heire of an everlasting glory. Wellcome therefore the crosse of Christ, I will take it up O Lord, and will follow thee. With these and such like holy meditations and other holy meanes, he overcame at last the attempts of Satan, all his own naturall and carnall affections: yea and the world it selfe, and verified that in himselfe which *Paul* affirmeth of Gods true elect, that *they that are Christs, have crucified the flesh with the affections & the lusts:* that is, have crucified their soules for Christ, who crucified himselfe for them. O Satan, Gods enemy and his childrens, how vain were all thy attempts, and how light all thy assaults? In vaine dost thou set upon those for whom Christ vouchsafed to die, and suffer on the Crosse: upon which

which croſſe he ſo brake thy head and thy power, and ſo trampled over thee, that now thou ſhalt not be able to touch the leaſt haire of the head of any of thoſe for whom he died. And as for *Galeacius*, hee had builded his houſe on the rock, and founded it ſo ſure; that no wind, no raine, nay no flouds of griefes, nor tempeſts of troubles, nor whirlewind of temptations could once remove him: and ſo he continued reſolute as a Chriſtian ſouldier & conquerour; fully minded to leave his countrey at the next opportunity he could take: his mind I cannot tell whether more raviſhed with joy one way, or more perplexed with griefe another way; but betwixt joy and griefe he ſtill continued his purpoſe, untill at laſt his ſpi-

rituall joy overcomming his naturall and carnall griefe, he fully concluded that in despight of the devill and all impediments in the world, he will surely goe.

Chap. X.

How he performed his heroicall resolution, leaving all for Christ, and going to Geneva.

WHereupon making knowne his minde but to a few, and these his most familiar friends, and of whom he hoped well for religion; he wrought upon them so farre, as that they promised and vowed that they would accompany him in this voluntary & Christian banishment, that so they might enjoy the true liberty and peace of conscience in the true Church of God. But how deep and un-

unſearchable the judgements of God are, the event afterward ſhewed: for divers of them (though not all) who for a time ſeemed to be endued and led with a moſt earneſt zeale of Gods glory in this action; when they came to the borders of *Italy*, and conſidered what they forſook, & to what they now took themſelves: firſt began to look back againe to *Italy*; afterwards went back again indeed, and ſo turned againe to the vomit of their pleaſures. But this ingratitude to the Lord for ſo great a favour offered them, the Lord purſued with a juſt revenge: for purpoſing to ſerve God in their pleaſures, and in the midſt of Popery, they were after taken by the Spaniſh Inquiſition; and ſo publikely recanting and abjuring Chriſtian Religion,

they were afterward ſubject to all miſery and infamy; neither truſted nor loved of the one ſide nor the other. This fearfull diſſertion and backſliding of theirs, doubtleſſe was moſt grievous to *Galeacius*; and verely the divell hoped hereby yet once again to have diverted him from his intended courſe, in making him bee forſaken of thoſe by whoſe company and ſociety he hoped to have been greatly comforted in this diſcomfortable voyage. But notwithſtanding all this, *Galeacius* continued reſolute in his purpoſe, and at laſt finding opportunity, attempted his departure, and made fit for it; yet made no ſhew of any ſuch matter; but rather coloured and concealed his intent, leſt the authority of his father might any way hinder his

his ſo godly a purpoſe: and ſo gathering together ſome thouſand markes of his mothers goods which ſhe had left him: on the one and twentieth of March, 1551. in the yeere of his age the foure and thirtieth, he departed from *Naples* in manner as he was wont to doe afore, making it knowne that he purpoſed to goe into *Germany* to the Emperour; who at that time held his Court at *Auſpurge:* and thither indeed hee went accordingly: and ſtayed ſerving in his place and office till the ſix and twentieth of May in the ſame yeare: Vpon which day leaving the Court and the Emperours ſervice, and his honourable office which there hee bare; and taking his laſt and everlaſting farewell at the Court, and all wordly delights, (and yet

departing in ordinary ſort as afore, and in purpoſe to goe into the Low Countries, as ſome thought) he tooke his journey ſtraight toward *Geneva*, and thither came by Gods good hand the eight of June, and there reſted his weary body, and repoſed his much more wearied conſcience, with a full joyfull heart: yea with the greateſt joy that ever came to him in all his life, but only at the time of his converſion.

Chap. XI.

Of his arrivall at Geneva, and his entertainment there: and eſpecially his acquaintance and friendſhip with Calvine.

IN the City of *Geneva* (though there was a Church of *Italians* who likewiſe

wiſe were come thither for the Goſpell) yet hee found not one whom he knew, ſave one *Lactantius Rangonius*, a noble man of *Siena* in *Italy*: this Gentleman had been one of his familiar acquaintance when they were at home, and now was Preacher of Gods word to the Church & Congregation of the *Italians*, who were then at *Geneva*. Now when he ſaw that the mercy of God had granted him to arrive at this quiet and happy haven, where he might with liberty of conſcience ſerve God, free from the corruptions of the world; and the abominable ſuperſtitions and Idolatry of Antichriſt; preſently hee joyned himſelfe in friendſhip, and yeelded himſelfe to the inſtruction of Maſter *John Calvine*, the chiefe Miniſter and preacher

of that Church. *Calvine* being a man of deepe inſight and exquiſite judgement, perceiving him to bee a man of good knowledge and experience, of a moderate and quiet ſpirit, of an innocent and upright life, and endued with true and ſincere godlineſſe; did therefore moſt kindly and lovingly entertaine him into his fellowſhip: for the good man of God in his Wiſedome foreſaw that ſuch a man as this, would doubtleſſe become a ſpeciall inſtrument of Gods glory, and a meanes of the confirmation of many (but eſpecially of *Italians*) in the knowledge and love of Religion: this holy love and Chriſtian friendſhip thus begun, was ſo ſtrongly grounded betwixt this noble Marqueſſe and renowned

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Calvine, that it continued till the yeare 1564. which was the laſt yeare of *Calvines* pilgrimage in the earth, and the entrance into his heavenly reſt. The Church and people of *Geneva* can teſtifie of their true and conſtant friendſhip; but it needes not: for there is extant at this day a ſpeciall teſtimony therof, even from *Calvine* himſelfe in a Preface of his; wherin he dedicates to *Galeacius*, his Commentary upon the firſt Epiſtle to the *Corinths*; which I thought good here to ſet downe word by word, that thereby it may appeare how greatly *Calvine* eſteemed of him.

Chap. XII.

Calvines *Epiſtle to* Galeacius, *congratulating his holy and happy converſion.*

To the Noble Gentleman, and as well Honourable for his excellent vertues, as for his high deſcent and linage, *Galeacius Caracciolus*, the onely ſonne and heire apparent to the *Marqueſſe of Vicum*: *Iohn Calvine* ſendeth greeting in our Lord.

I Wiſh that when I firſt put out this Commentary, I had either not knowne at all, or at leaſt more throughly knowne that man, whoſe name I am now conſtrained to blot out of this my Epiſtle: Yet I feare not at all, leſt he ſhould either upbraid mee with inconſtancy, or complaine

complaine of injury offered him, in taking that from him which afore I beſtowed on him; becauſe it was his owne ſeeking, both to eſtrange himſelfe from mee, and from all ſociety with our Church; wherefore hee may thank himſelfe and take the blame on his owne neck: for, for my own part I am unwillingly drawn thus farre to change my accuſtomed manner, as to race out any mans name out of my writing. And I bewaile that the man hath throwne himſelfe downe from that ſeat of fame wherein I had placed him: namely, in the forefront of my book; where my deſire was hee ſhould have ſtood, thereby to have beene made famous to the world. But the fault is not in mee, for as then I held him worthy, ſo ſince then hee hath made himſelfe unworthy;

unworthy; and therefore let him be as he is, and lie for me buried in oblivion: and ſo for the good-will I once bare to him, I ſpare to ſpeak any more of him. And as for you (right honourable Sir,) I might ſeek excuſe why I put you now in his roome, but that I am ſo ſufficiently perſwaded of your great good-will and true love to me; the truth whereof can be teſtified by ſo many witneſſes in our Church. And that I make one wiſh more, I wiſh from my heart that I had knowne you as well ten yeares ago, for then I ſhould have had no cauſe to have altered the dedication of my book, as now I do. And as for the publike eſtate of the Church, it is well that it ſhall not only loſe nothing by forgetting that man, whoſe name I now blot out, but by your

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comming into his ſtead, ſhall receive a farre greater gaine, and a ſufficient recompence. For though I know you deſire not the publique applauſe of the world, but reſt contented in the teſtimony of Gods ſpirit in your conſcience; (neither is it my purpoſe to publiſh your praiſes to the world) notwithſtanding, I think it my duty to make knowne to the reader ſome things concerning you, and whereof my ſelfe and this Church and City are daily eye witneſſes: and yet not ſo much for your praiſe, as for the benefit and inſtruction of the readers. And this is it that I would all men ſhould know and make uſe of; that a Gentleman, a Lord, ſo well and highly borne, flouriſhing in wealth and honour, bleſſed with a noble, and vertuous, and

and loving wife, and many goodly children, living in all peace and quietneſſe at home and abroad, wanting nothing that nature could deſire, and every way bleſſed of God for all things of this life, ſhould willingly and of his owne accord leave all thoſe, and forſake his countrey, a rich, and fruitfull, and pleaſant ſoile; ſo goodly a patrimony and inheritance, ſo ſtately a houſe, ſeated ſo commodiouſly and ſo pleaſantly, to caſt off all domeſticall delight and joy which he might have had in ſo good a father, wife, children, kindred, affinity, and acquaintance, all that for this only, that hee might come and ſerve Chriſt Jeſus in the hard and unpleaſant warfarre of Chriſtianity, and ſhould deprive himſelfe of ſo many alluring delights

of

of nature, and to content himſelfe with that ſlender meaſure of all things which the diſtreſſed eſtate of our Church is able to afford, and from all the ſuperfluities of a Courtly and Lordly life, here amongſt us betake himſelf to an eaſie rate and frugall kind of life, even as though hee were no better than one of us: and yet though I ſo recite all this to others, as I let it not paſſe without uſe to my ſelfe. For if I do ſet out your vertues in this my Epiſtle, as on the top of a Tower for all men to ſee them; that ſo they may conform themſelves to the imitation of them; it ſhould be ſhame for my ſelfe not to bee much neerly and inwardly touched with a love of them, who am continually an eye witneſſe of them, & daily behold them, not in an Epiſtle, but

but in the cleare glaſſe of your own life: and therfore becauſe that I find in experience how much your example prevailes in me, for the ſtrengthning of my faith, and the increaſe of godlineſſe in me (yea, and all other holy men who dwell in the city, do acknowledge as well as I, that this your example hath been greatly to their edification in all grace) I thought it therfore a neceſſary duty to impart this rare example of yours to the world; that ſo the profit & benefit of us might inlarge it ſelfe, and ſpread out of this city into all the Churches of God; for otherwiſe it were a needleſſe labour to make knowne to the furtheſt parts of Chriſtendom, the vertues of ſuch a man, whoſe nature & diſpoſition is ſo out of love with pride, & ſo far removed from all oſtentation:

tion: Now if it ſhall pleaſe God that many others (who dwelling farre off, have not hitherto heard of you;) ſhall by the ſtrangeneſſe of this your example addreſſe themſelves to the imitation of it, and leave their pleaſant neſts, whereto the world hath ſetled them ſo faſt; I ſhall think my ſelfe bountifully rewarded for theſe my pains: for out of queſtion it ſhould bee common and uſual amongſt Chriſtians, not only to leave livings, and lordſhips, and caſtles, and towns, and offices, & promotions, when the caſe ſo ſtands that a man may not enjoy both Chriſt and them: but even willingly and chearfully to deſpiſe and ſhake off what ſoever under the Sun (though it be never ſo deare and precious, ſo pleaſant and comfortable) in reſpect, and compariſon

riſon of Chriſt. But ſuch is the ſlowneſſe and ſluggiſhneſſe of the moſt of us, that we do but coldly & formally profeſſe the Goſpell: but not one of a hundred, if he have but ſome little land, or peece of a Lordſhip, that will forſake and deſpiſe it for the Goſpels ſake: yea not one of many, but very hardly is drawn to renounce even the leaſt gaine or pleaſure, to follow Chriſt without it: ſo farre are they from denying themſelves, and laying downe their lives for the defence of it. I wiſh theſe men would look at you, and obſerve what it is you have forſaken for love of Chriſt; and eſpecially I wiſh that all men who have taken upon them already the profeſſion of Religion, would labour to reſemble you in the deniall of themſelves, (which indeed is

is the chiefe of all heavenly vertues:) for you can very ſufficiently teſtifie with mee, as I can with you, how little joy wee take in theſe mens companies; whoſe lives make it manifeſt, that though they have left their countries, yet they have brought hither with them the ſame affections and diſpoſitions which they had at home: which if they had alſo renounced, as well as they did their countreys; then had they indeed been true deniers of themſelves, and been partakers with you of that true prayſe; wherein alas, you have but few compartners. But becauſe I had rather the Reader ſhould gather the truth and ſtrangeneſſe of this your example, than I ſhould go about in words to expreſſe it; I will therefore ſpare further ſpeech, and

and turne my ſelfe to God in prayer, deſiring of his mercy, that as hee hath indued you hitherto with an heroicall courage and ſpirituall boldneſſe; ſo hee would furniſh you with an invincible conſtancy to endure to the end: for I am not ignorant how ſtrangely the Lord hath exerciſed you heretofore, and what dangerous pikes you have paſſed ere you came to this: by which former expeperience your ſpirituall wiſdome is able to conclude, that a hard and toileſome warfare doth ſtill remaine and wait for you; and what need there is to have the hand of God from heaven raught out to aſſiſtus, you have ſo ſufficiently learned in your former conflicts, as I am ſure you will joyne with me in prayer, for the gift of perſeverance to

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us both: and for my part I will not ceaſe to beſeech Jeſus Chriſt our King and God (to whom all power was given of his father, and in whom are kept all the treaſures of ſpirituall bleſſings) that hee would ſtill preſerve you ſafe in ſoule and body, and arme you againſt all temptations to come, & that ſtill he would proceed to triumph in you over the Devill and all his vile and wicked faction, to the magnifying of his owne glory, and the inlarging of his Kingdome in your ſelfe, and others of his children. 9. *Call.* Feb. 1556. at *Geneva.*

Your honours moſt aſſured in the Lord,

JOHN CALVINE.

CHAP.

Chap. XIII.

Newes of his departure to Geneva came to Naples, and the Emperours Court: and how the old Marqueſſe his father and other his friends were affected with the Newes.

AND thus (to returne againe to our ſtory) *Galeacius* ſetled himſelf down at *Geneva* as at a joyfull reſting place. But when the news of ſo ſudden and ſtrange a departure, and ſo wilfull an exile came to *Naples*, and were made knowne in the Emperours Court, it would ſcarce be beleeved or thought, how ſtrangely it affected and moved all that heatd it. All men wondred at it, and the moſt could not be perſwaded it was ſo; but when it was certainly

certainly knowne and out of doubt, it was ſtrange to ſee, how every man gave his verdict of the matter; ſome one way, ſome another, as the courſe of men in ſuch caſes is: but above all, it ſo abaſhed and aſtoniſhed his owne friends and family, that nothing was heard or ſeene amongſt them, but cries and lamentations, moſt bitter teares, and pittifull complaints. And ſurely to have beholden the ſtate of that family, how miſerably it ſeemed at that time to bee diſtreſſed, a man would have thought it even a lively patterne and picture of all woe and miſery. But none was more inwardly pinched than the Marqueſſe his father, whoſe age and experience being great, ſeemed to aſſure him of nothing to follow hereupon but infamy

infamy and reproach, yea the utter undoing and ſubverſion of his whole eſtate and family; notwithſtanding, paſſing over that fit of ſorrow as ſoon and as eaſily as hee could, the wretched and carefull old man began to bethink himſelfe by what meanes hee might prevent ſo miſerable a ruine and fall, which ſeemed to hang over him and his. One thing amongſt other came into his mind, which alſo had once cauſed many grievous temptations to *Galeacius*, and had much troubled his mind afore his departure. It was this.

CHAP.

Chap. XIV.

The first meanes used by his father the old Marquesse, to to recall him home againe: hee sent a kinsman of his whom hee knew his sonne dearly loved, to perswade him to returne, but he could not prevaile.

Galeacius had a cosen-german, whom alwaies he esteemed and loved as his brother: this Gentleman so tenderly loved of *Galeacius*, did the Marquesse send to *Geneva* to his sonne, with commission and letters full of authority, full of protestations, full of pittifull complaints, full of cryings and intreatings that hee would come home againe; and thereby cheere up his old father, and make happy againe his un-

happy wife; be a comfort to his distressed children, a rejoycing to his kinsfolks, and to the whole City of *Naples*, and save his whole house, and posterity from that extreame ruine, which otherwise it would be sure to fall into. Thus this Gentleman was dispatched away and hasted to *Geneva*, with great hope for their ancient and faithfull love to have prevailed with *Galeacius*. Where by the way we are to remember that *Galeacius* did alwayes so love him, that the Gentleman was not so sorrowfull for his departure; but *Galeacius* was much more sorrowfull that hee could not winne him to have gone with him, in this holy pilgrimage for Religions sake: but hee so much feared to have beene hindred himselfe, that he durst

not

deale with this Gentleman his deareſt coſin, no nor with his wife, to perſwade them to have gone with him. The Gentleman comming to *Geneva*, inquired after *Galeacius*. At that time *Galeacius* dwelt in an ordinary and meane houſe which he had taken to his owne uſe, having no more attendance, but only two ſervants: the Gentleman at laſt found him out, and preſented himſelfe into his ſight: It had beene a pittifull ſpectacle to have ſeene the meeting of thoſe two Gentlemen: their firſt meeting and imbracings were nothing at all, but ſighes and ſobs, and teares, and unutterable ſignes of griefe: ſuch unſpeakable ſorrow did their naturall affections breed in them, that for divers houres they could not ſpeak a word one to other:

but at laſt the Gentleman, burning in deſire to injoy againe his deareſt *Galeacius*, burſt forth into ſpeeches, and mixing teares and ſobs with every word, delivered his letters still he could come to more liberty of ſpeech: and at laſt having obtained of his affections leave to ſpeak, hee added to his letters, exhortations, ſtrong perſwaſions, earneſt intreaties, and withall plenty of teares, that he would have reſpect to the overthrow of his houſe, the griefe of his old father, the deſperate eſtate of his wife and children, the continuall complaints made by all his friends and kinſfolks: all which notwithſtanding were not ſo paſt cure, but that yet they might be remedied by his returne againe. This was the ſubſtance of his meſſage. *Galeacius* taking not long

long time to adviſe himſelfe in this which the world would think ſo waighty a caſe, addreſſed him immediatly this anſwer in briefe: that he perceived very well all to bee true that hee ſaid; but as for his departure it was not done raſhly, nor upon any fond conceit, but upon mature deliberation; that the Lord was the author of the action, that Gods grace was the cauſe moving him, and the meanes whereby hee brought it to paſſe; which grace of God, hee ſaid, had opened his eyes, and enlightned his mind with the knowledge of the truth, and made him ſee and diſcerne the coſenages, and ſuperſtitions, and Idolatry of Popery, which by an impious and ſacrilegious deſtribution devideth the glory of God (which is incommuni-

cable) and imparteth the ſame with fained and filthy Idols: hee likewiſe told him that hee well foreſaw all the infamies and miſeries which would enſue upon this his converſion: and all danger and damage which thereby his houſe and children were likely to incurre. But hee ſaid, that ſeeing one of thoſe muſt needs be choſen, either to ſtay at home with a conſcience burdended with a heavy heap of errours and ſuperſtitions piled together by the ſleight of Satans Art, and every moment to ſin againſt the Majeſty of God ſo many thouſand wayes; or elſe to leave his houſe, his goods, his family, his country, yea, the world, and all the glory of it, and thereby purchaſe liberty of conſcience to ſerve the Lord according to his word:

word: that therefore hee reſolved of the two evills, to chuſe the leſſe, and of the two good, to chuſe the greater, and rather to ſhut his eyes at all theſe, than the ſight of them ſhould hinder him from yeelding to the call and voice of his Saviour Chriſt: who ſaith, *That a man is not worthy to bee his diſciple, who leaveth not father and mother, and children, and brethren, and ſiſters; yea and his owne life, in compariſon of him.* And this hee ſaid was the cauſe, why hee did forſake parents, and wife, and children, and all his friends, and had renounced all his wealth and dignities: becauſe hee could not enjoy both Chriſt and them. And as for them all, he was ſorry that either they would not come to him, or that he might not more ſafely

live with them, thereby to comfort them. But as for himselfe, hee said, hee had riches, and honour, and joy enough: yea all sufficient happinesse, as long as (with these two servants and his little cottage) hee might live in the true Church of God, and might purely serve him, and might enjoy Gods word and Sacraments, not being mixed and defiled with the superstitious devices of mans braine; and as long as he might live in the company of godly men; and have time and liberty to meditate by himselfe and conferre with them of the great blessings which in his conversion his good God had vouchsafed to him: that so he might with true contentation and perfect peace of conscience, aime and aspire at that immortall glory which Christ

Chriſt hath prepared for all his children: yea hee concluded, that his want was abundance, his poverty pleaſant, and his meane eſtate honourable in his eyes, as long as he endured them for theſe conditions.

This his anſwer was as hardly entertained of his kinſman, as it was unlooked for afore it came: but ſeeing he could not reply with any reaſon, nor anſwer him with any ſhew of argument; and perceived it hard, or rather impoſſible to remove the man one jot from his reſolution; for that hee had grounded it, not on any reaſon or wil of man, but upon the holy word of God, and his powerfull and unreſiſtable calling; therefore with a ſorrowfull heart hee held his tongue, bitterly complaining within himſelfe of

his ſo hard hap, and uncomfortable ſucceſſe: and ſo reſolved to returne home againe; heartily wiſhing that he had never taken that journey in hand: and ſo at laſt he went indeed and tooke his leave of his beloved *Galeacius*, but not without plenty of teares on both ſides, with many a wofull crie and pitifull farewell. And no marvell: for beſides neerneſs of blood, their likeneſſe in manners and daily converſation together had linked them in a ſure bond of friendſhip: but there wanted in one of them the ſireſt linke in that chaine, that is, Religion, and ſo it could not hold: and therefore the world pulling one of them from Chriſt, and Chriſt pulling the other of them from the world: ſo theſe two friends left each other, being

in feare never to ſee one the other againe.

Chap. XV.

Of his coſens returne to Naples without ſucceſſe, and how Galeacius *was proclaimed traitour for his departure.*

AND thus at laſt he came home to *Naples* with heavy chear. Whoſe approach being heard of, there was running on all ſides to heare good newes: but when hee had delivered his meſſage; alas how all their ſorrow was redoubled upon them; & how his father, wife, children, and all his friends were overwhelmed with grief: and the rather, becauſe as at the ſame time an Edict was publiſhed, wherein *Galeacius* was proclaimed guilty of high treaſon: and therefore all his goods

goods comming to him by his mother, were confiscate, and himselfe, and all his posterity utterly cut off, and excluded from all right of succession in his fathers Marquesdome; which thing (above all other) grievously affected the old Marquesse, and grieved the good old man at the very heart; the advancing and honouring of his posterity being the only thing he aimed at all his life. Whereupon he bethought himselfe as old as he was to make a journey to *Cæsar* the Emperour, and thereby if it were possible to prevent this mischiefe; purposing to make but this suite to his Majesty, that his sonnes departure from the Roman Church, might not prejudice nor hinder the succession and honour of his children & posterity, but that he him-

himſelfe might onely beare the puniſhment of his owne fault.

Chap. XVI.

Of the ſecond meanes uſed to recall him: his father ſent for him to come and meet him at Verona; but all he could doe by himſelfe or others whom he ſet on, prevailed nothing at all.

And whilſt he was reſolving of this purpoſe, he bethought him of another remedy and meanes, whereby he hoped to remove his ſonns mind from his purpoſe, and withdraw him from the company of thoſe hereticks of *Geneva*, as he and the world accounted of them. Therefore in haſte he diſpatched away a meſſenger with letters to his ſonne, commanding

ding him by the authority of a father to meet him at a certaine day appoynted at the city of *Verona* in the dominion of the Venetians; at which towne he promiſed to ſtay for him, as he went toward *Germany* to the Emperour: and for his ſons more ſecurity, he procured a ſafe conduct from the Duke and Seignory of *Venice*; that his ſonne might goe and come without danger of life or libertie. *Galeacius* receiving the letters, and being reſolved by his own conſcience, and them to whom he imparted the matter, that he might not any way with good conſcience diſobey ſo reaſonable a requeſt and lawfull a commandement of his father, anſwered that he would goe; although he feared that by this meeting, and talke

talke of his father and him, his fathers minde would but be more vehemently exaſperate againſt him: for hee firmely reſolved afore hee went, that all the threatnings, entreaties, counſels, and temptations that his father could deviſe, ſhould not ſtirre him one inch from that courſe of Religion, whereby he had begun to ſerve the Lord. With this purpoſe he departed *Geneva*, *Aprilis* 19. 1553. furniſhed with heavenly fortitude, aſſiſted with the prayers of the Church, and armed with conſtancy, and with the ſword of Gods word; whereby he hoped to ſuſtaine and beat back all the darts of temptations whereby he knew he ſhould be aſſaulted. Comming to *Verona*, there he found the Marqueſs his father, who received and uſed

uſed him kindly, though he could not but manifeſt in his countenance the inward anger and griefe of his heart. After a few ſalutations, the father began with all his cunning to deale with him about his returne home againe, laying open to the full that perpetuall infamy, which was ſure to fall on his houſe and poſterity, unleſſe that *Galeacius* did prevent ſo great a miſchiefe: which (ſaith he) thou eaſily mayeſt doe, and of right thou oughteſt to doe: and I know thou wilt doe, if there be in thee but one ſparke of naturall affection to father, wife, or children. *Galeacius* the ſonne with ſuch reverence as was due to his father, anſwered with all ſubmiſſion, that his body and eſtate is his fathers, but his conſcience is the Lords: and tels

tels him he can by no means returne home, but he ſhould make ſhipwrack of a good conſcience: he proves it to him by good reaſons, and ſuch as his father could not reſiſt; and therefore humbly intreats his father, that ſeeing his deſire is only to obey the Lord, and ſave his ſoule; that therefore he would not urge him to reſpect more the good eſtate of his children, than the glory of God, and his owne ſoules health. The Marqueſſe perceived he laboured in vaine to remove his ſonne from his reſolution, which he judged to be nothing but a perverſe ſtubbornneſſe againſt the Catholike Religion, as he thought: and therefore with griefe of mind ceaſed that ſuite; and imparted to him the cauſe of his journey to the Emperour; ſtrictly

ſtrictly enjoyning him that he ſhould not returne to *Geneva*, but abide in *Italy* till he had obtained his ſuite at the Emperours hand, and was returned out of *Germany*, which thing *Galeacius* promiſed and performed: for he abode in *Italy* untill Auguſt: at what time he had notice that his father had prevailed in his ſuit before the Emperour. During which time, one *Hieronimus Fracaſtorius*, a notable Philoſopher, Phyſitian, and Poet (being procured and ſet on by the Marqueſſe) dealt with *Galeacius* with all his might and eloquence, to perſwade him to yeeld to his father; adding withall, that that new ſect (as he termed) was falſe and deceitfull, and not worthy to be beleeved. *Galeacius* heard all he could ſay, and anſwered

red him point by point: and finally, by the pure ſimplicity of the word of God, he ſatisfied him (though he was both wiſe and learned) that he willingly held his tongue; and at laſt friendly intreated him, that he would not be angry for that his importunity and boldneſſe with him.

Chap. XVII.

Of his returne to Geneva, where he founded and ſetled a forme of diſcipline in the Italian Church.

THus *Galeacius* hearing of his fathers ſucceſſe, returned with a joyfull heart toward *Geneva*; for that he ſaw his father delivered from the feare of that infamy, which the confiſcation of his goods, and forfeiture of his lands,

lands, might have brought upon his family: and therefore he hoped he would be the leſſe moved againſt him. Whereupon ſetling himſelfe downe againe at *Geneva*, and deviſing how to ſpend his time in doing good: he began to conſider ſeriouſly of ſetling the diſcipline in the Church of the *Italians*, which was then at *Geneva* (for thither had a great number of *Italians* tranſported themſelves and their families for religion ſake, flying the tyranny of the unholy inquiſition) and about that time it fell out fitly that *Calvine* going Embaſſadour from *Geneva* to *Baſil* in caſes of Religion and other matters; entreated *Galeacius* to beare him company: whereunto he willingly condeſcended. At *Baſil* he found an *Italian* called

called *Celſas*, whoſe right name was *Maximilian*, and was deſcended of the noble houſe of the Earles of *Martinengo* in *Italy*: this man had got a great name in *Italy* amongſt the Papiſts for his eloquence and ſpeech, and lately by the mercy of God was eſcaped out of the mire of popiſh ſuperſtitions. *Galeacius* right glad of him, perſwaded him to breake of the purpoſe that he had for *England*, and goe to *Geneva* with him, where he might live in the fellowſhip of a great number of his countrey-men, *Italians*, and enjoy the benefit of the company, conference and familiarity of many worthy men, but eſpecially the moſt ſweet acquaintance of that great *Calvin*, and all thoſe with the liberty of a good conſcience. The good gentle-

gentleman yeelded, and ſo they comming to *Geneva*, by their induſtry and good meanes (together with the helpe and direction of *Calvin* in all things) that forme of diſcipline was eſtabliſhed in the *Italian* Church, which at this day ſtandeth and flouriſheth in the ſame Church, and remaineth recorded in a booke for that purpoſe: and *Maximilian* the Earle, of whom we ſpake afore, was the firſt Paſtor elect of that Church, and undertooke the charge, purely to expound the word of God, and to adminiſter the Sacraments that Chriſt left behind him, and to watch over that flock and people: certaine Elders were joyned as aſſiſtant to him, to whom was committed the care of the Church, to looke to the puritie of doctrine and life

life in all eſtates; the principall of the Elders was *Galeacius* himſelfe, unto whom the honour is due of bringing to paſſe ſo worthy an enterpriſe, and the rather for that by his authority, diligence, and warchfull care, he preſerved the ſame in good and ſure eſtate all his life time; and after him it hath continued, being derived to others, to the great good and profit of many ſoules. And thus hee paſſed this yeare 1554. with joy and comfort.

CHAP.

CHAP. XVIII.

The third temptation to draw him away : liberty of conſcience offered him by his uncle, Pope Paul *the fourth: which after many temptations of fleſh and blood to the contrary, at the laſt by the aſſiſtance of Gods grace hee refuſed.*

NExt ſucceded in order the yeere 1555. wherin Satan aſſaulted him with new ſtratagems and devices : for that yeare his Uncle which was *Paulus quartus*, his mothers brother, attained the ſeat of the Papacy of *Rome*, wherby the Marqueſſe his father conceived good hope, by this meanes either to draw his ſonne home againe, or at leaſt to procure him liberty of conſcience, and leave to live in ſome

ſome citie of *Jtalie*, where hee might enjoy the ſociety of his wife and children, and they of him. Whereupon having occaſion of buſineſſe to travel that way, he ſent letters to his ſonne to *Geneva*, commanding him to meet him, at *Mantua* in *Italy*, and for his eaſier diſpatch he ſent him proviſion of money for the journey. *Galeacius* obeying againe his fathers will, took his journey from *Geneva*, and came to *Mantua* the fifteenth of Iune, where he was entertained by his father with more than ordinary kindneſſe, & in more loving manner than heretofore was accuſtomed. And at laſt he opened his minde unto him, the ſubſtance and effect whereof was: that he had obtained of his uncle, who now was Pope, a diſpenſation for him; wher-

by liberty was granted him, to live in any citie within the jurisdiction of the Venetians, whersoever hee would without any molestation to bee offered him about his Religion or conscience. His father tels him that if he doe this, this will bee a greater solace to his old age, than his departure and absence hath beene griefe unto him: besides all this, the good old man most earnestly intreated him (though hee was the father and spake to the sonne) that hee would gratifie him in this his requeſt; and added many beseechings, who in any lawfull thing might by his authoritie have commanded him: and every word that he spake was so seasoned, as comming from the affection of a father; and at last with many strong reasons perswaded him, not

to

to reject this ſo extraordinary a favour offered him by the Pope in ſo ſpeciall and rare clemencie, wherby hee might without hurt of his conſcience live more commodiouſly than ever afore, and bee reſtored to his former honour, and place, and eſtate: and recover the former love & eſtimation of all his friends: yea and of many ſtrangers, who hearing of this his obedience to his father, would love him for it, unto which obedience to me (ſaith the father to his ſonne) thou art bound both by the bond of nature, and by the law and word of God, which thou ſo much talkeſt of and urgeſt to me: therefore, ſaith he, if there be in thee either ſparke of naturall affection, or any Religion and conſcience of thy duty, thou wilt yeeld unto me in this, eſpe-

cially ſeeing thou mayeſt do it without hurt or endangering of thy conſcience and Religion. This talk and requeſt of the Marqueſſe diverſly affected *Galeacius* : for the thing hee requeſted and the reaſons hee urged ſeemed to be ſuch, as hee could with no good reaſon contradict them; and yet hee durſt not preſently entertaine the motion; beſides that, the preſence, authority, and reverent regard of his father, the vehemency and affection of his mind, and eſpecially the naturall bond and obligation, wherein the ſonne ſtands tied to the father in things lawfull and indifferent (eſpecially when by that obedience no violence is offered to a good cõſcience) all theſe did greatly move him. Alſo naturall and carnall reaſon for their parts,

aſſault

aſſault him no leſſe violently with ſuch kind of arguments, as for the moſt part prevaile with all men. For his father offered him yearly revenues, competent and fit for his eſtate, the ſolace of his children, and ſociety of his wife: which two things he deſired above all other things in the world. So that to this motion and requeſt of his father the Marqueſs, *Galeacius* knew not well what to anſwer on the ſudden, but ſtood for a time muſing & doubting what to ſay; and the rather, for that hee then wanted his ſpeciall friend, faithfull *Calvin*, with whom he might conſult in ſo weighty a cauſe. It ſeemed to him impious and ungodly, not to yeeld to his father in ſo lawfull and reaſonable a requeſt, and hee ſaw no way how hee might deny it, but

muſt needs incurre and undergo his fathers extream diſpleaſure: and yet how hee might yeeld to it with ſafety of conſcience he much doubted: for he feared that more danger to his profeſſion and Religion, and conſequently more hurt to his ſoule might hereupon inſue than he could perceive: ſo that hee ſtood altogether unreſolved in his own reaſon what to do; therefore in this extremity hee denied himſelfe, and renounced his owne wit, and in humble and fervent prayer betooke himſelfe in this difficulty to the bleſſing and direction of his God and Saviour, the author and true fountaine of wiſdome and conſtancy: humbly craving of the Lord to aſſiſt him with his holy ſpirit, that in this extremity hee might adviſe and reſolve

of

of the beſt and ſafeſt courſe, for Gods glory, and his owne ſound comfort. (O how truly ſung that ſweet Singer of *Iſrael* King *David*, when hee ſaid, *How happy and bleſſed are they that feare God, for God wrll teach them the way they ſhould walk!*) *Galeacius* found it moſt true in his own experience; for upon this his ſubmiſſion and prayer, the Lord from heaven reſolved him in this ſort, That ſeeing the Pope did (Antichriſt like) directly oppoſe himſelfe to Chriſt, and his Religion and Church; that therefore hee might by no meanes ſue for, or accept any favour at his hand, nor be by any meanes beholding to him at all. Becauſe what ſhew of ſervice ſoever was done to him by the enemy of Chriſt, ſeemed to bee taken from Chriſt himſelfe. Further,

Gods ſpirit perſwaded him it carried too great a ſhew of Apoſtacie, or back-ſliding; to forſake the company of godly profeſſours, and the fellowſhip of Chriſts Church; and to live amongſt Idolaters in the midſt of all abominations. The ſame ſpirit of God ſet before his eyes that ſcandall and offence which this fact of his would breed in the minds of the faithfull, which would think that hee had taken his farewell at Religion, and would now ſhake hands, and renew his acquaintance with his old friend the world: that he had lightly eſteemed the ſpirituall bleſſings and heavenly jewels, of graces, which God diſtributeh daily in his Church; and would now betake himſelfe againe to the old affections of his fleſh.

The

The ſame ſpirit reſolved him, that thus to forſake the ordinary meanes, and deprive himſelfe of the true uſe of the Word and Sacraments, and to live in a place where was nothing but Idolatry, was to tempt God in the higheſt degree. God likewiſe opened his eyes, that he perceived the ſleights of Satan by this his fathers drift: namely, to entangle him againe in the net of worldly cares, to wrap his mind in the ſnares of *Italian* pleaſures; and ſo to dazle his eyes with the honours, and pleaſures, and ſenſuall delights, which once he had been brought up in, that his Religion might decay by little and little, and that all godlineſſe might by the heat of theſe new pleaſures, fall and melt away like as wax before the fire: and laſtly, the Lord

upon his prayer granted him the wiſdome of his holy ſpirit, to anſwer all his fathers objections, and confute all his arguments. And amongſt many other, he earneſtly entreatned his father that hee would not doe that unto him, which afterward hee would repent that ever he had done: namely, that he would not bee a meanes to make him a prey to the Papiſts; which had confirmed for a law, and ratified it by many examples, that promiſe, faith, nor oath is to be kept with any man whom they call heretickes. Whereupon ſaid he, It is better for me, and more joy to you, to live as I doe with this poore eſtate than with hope of better to endanger my life, and ſo our whole poſterity. By theſe, and ſuch like perſwaſions it pleaſed God ſo

to

to work upon the Marqueſſe, that he was overcome in this ſute, wherein he ſuppoſed to have prevailed; and therefore he yeelded againſt his will: and ſo with a ſorrowfull heart he returned to *Naples*. And as he went, he certified the Pope of the obſtinacie of his ſonne, and ſo the father and the uncle bewailed together their ill ſucceſſe.

CHAP. XIX.

Of his acquaintance with Franciſcus Portus, *and the religious Dutcheſs of Ferrara in his returne home to Geneva.*

BUt in the mean time *Galeacius* after hee had accompanied his ſorrowfull father ſomewhat on the way, returned with a full glad heart; and came to the city of

of *Ferrara*: where hee was joyfully received of *Franciſcus Portus*, a noble and renowned man for learning, and who afterwards taught publikely at *Geneva* many yeares, and read the Greek Lecture with great profit to the audience, and praiſe to himſelfe. This *Portus* brought *Galeacius* into acquaintance with the noble Dutcheſs of *Ferrara* who entertained him honourably, and after much conference had with him of the alteration of his Religion, of the ſucceſſe of his long voyages and tedious journies, of the Church of *Geneva*, of *Calvin*, and of many chiefe points of Chriſtian Religion; ſhe diſmiſſed him, and left him to his journey; but not without all courteſies that ſhe could afford him: and namely for one, to relieve the length

length and tediouſneſſe of the way, ſhe lent him her owne Chariot: and thus *Galeacius* was conveyed in the Chariot of ſo great a Princeſſe as far as to the towne of *Francolium*: from whence having a pleſant tide downe to the river of Po, or Padus, he came by water into *Venice*: where taking ſhip, and croſſing the ſea, he went thorow *Switzerland* to *Geneva*, and thither came the fourteenth of October in the ſame yeare; the whole congregation, and eſpecially his chiefe friends, rejoycing with joy unſpeakable, for the ſafety of his returne. And thus this cruell tempeſt thus being overblowne, and now quieted, and Satan ſeeing he prevailed not by any of thoſe forcible aſſaults; yet thought to try him with one more, and therefore

fore came upon him afreſh, like as a ſecond fit of an ague ſtronger than the firſt: and by this Satan feared not but to give him the overthrow, and to bring him home again into *Italy*; and thus it was.

Chap. XX.

The fourth aſſault that Satan uſed to bring him back againe, was by his wife, who by her letters won him to come and meet her in Italy, *which he yeelded unto, and gave her meeting.*

His wife *Victoria* burned in long love and hearty affection toward her husband *Galeacius*, ſo that it cannot be uttered how vehemently ſhee deſired his company: whereupon ſhee never ceaſed writing to him, and intreating him to returne againe

gaine to her and his children. But when ſhe ſaw her womanly arguments and vaine ſcribling did no good, at laſt ſhe in all earneſt manner deſired him to meet her in ſome City within the territory of the Venetians, not far from the Kingdom of *Naples*. To this motion *Galeacius* yeelded: and thus the husband and wife promiſed to meet; but the ends that they aimed at were divers; ſhe hoped by her flattery and faire ſpeeches, her teares and lamentations, to winne her husband home againe; on the other ſide hee was much more buſie in deviſing how hee might perſwade her to deliver her ſelfe out of the filth of Popery, and come and dwell with him. With theſe reſolutions they both going forward, ſhee came to *Vico*, to her father in law.

law the Marqueſſe. He came from *Geneva* to *Laſina*, a City in *Dalmatia*. This *Læſina* is diſtant from *Vicum* an hundred Italian miles by water; and ſtandeth juſt over againſt *Vicum*; and the ſea called the Venetian Gulfe lyeth betwixt them. *Galeacius* here abode and expected his wife: but at that time ſhe came not as ſhee had promiſed, and hee expected. Yet he could never learne the cauſe of her ſtaying at that time, nor what it was that moved her ſo to diſappoint him; yet though ſhe came not her ſelfe, ſhee ſent two of her eldeſt ſonnes to their father; whoſe ſight was moſt welcome, and their company moſt comfortable to *Galeacius*: but one way it grieved him the more; becauſe the ſight and company eſpecially hee had taken ſo long

long a journey : therefore ſending them ſoon after home again, he went away ſorrowfull to *Geneva*. Where hee had reſted but a few dayes, but another packet of letters came poſting from his wife, beſeeching him not to think much at her former negligence, and to vouchſafe once againe to come to the ſame place; where, without faile, ſhe would moſt gladly attend him, and ſolemnly vowed with large proteſtations ſhee would not diſappoint him. The requeſt was very unreaſonable, and it was a hard caſe for *Galeacius* thus to ſpend his time, and weary his mind and body in ſo long and dangerous journeys, and to ſo little purpoſe as hitherto he had. Notwithſtanding, one thing moved him to yeeld even to this motiõ alſo; namely,

ly, a perſwaſion that hee had, that when hee firſt forſook his country, hee did not fully diſcharge his duty, in labouring to winne his wife to have gone along with him; by explaining to her the chiefe heads of Chriſtian doctrine, whereby ſhee might poſſibly have received ſome taſte, and ſo have taken ſome likeing of true Religion; deſiring therfore now if it were poſſible to make amends for his former negligence, hee yeelded to go. And ſo obtaining for his better ſecurity in going and returning a paſport or ſafe conduct from the high Court of *Rhoetia*; hee departed from *Geneva* the ſeventh of March, in the yeare 1558. and came to *Laſina* in *Dalmatia*, over againſt *Vicum*: where hee had intelligence that the Marqueſſe his father, his wife, his

his children, and his uncles ſonne (he of whom we heard before) were already come to *Vicum*, with purpoſe to have beene by that time at *Læſina* with *Galeacius*; but they could not, by reaſon that a marriner of *Venice* had broken promiſe with them, and diſappointed them: by reaſon whereof, and of other danger of the ſea, they could not as yet take ſhipping, nor durſt venture over the water. Wherupon *Galeacius* not induring patiently ſo long delaies, reſolved to go himſelfe over to *Vicum*. Such was his faith in the Lord, and his love to his friends, that hee reſpected not the eminent danger: but conſtantly relyed on the Lords protection; knowing that no fleſhly affections drove him to this journey: but a ſincere zeale to Gods honour,

honour, and the ſoules health of his kindred, and the diſcharging of his owne duty unto them; whereunto he was perſwaded that he had a ſpeciall calling.

Chap. XXI.

Of his arrivall at Vico, *his fathers chiefe houſe, and his entertainment there: and what meanes were uſed to ſeduce him: and how his wife refuſed not only to go with him, but even to lie with him, becauſe hee was an Heritick: being thereto, as ſhe ſaid, commanded by her Confeſſor.*

AND ſo arriving by Gods mercy on the coaſt of *Italy*, not farre from *Vicum*, hee gave intelligence of his approach to his father the Marqueſſe; who preſently ſent

ſent his children to meet their father: and all his retinue to attend him into the Caſtle; at whoſe entrance, it cannot bee expreſſed how great joy was in all that houſe and noble family; and how all the Nobles and Gentlemen of his kindred and acquaintance rejoyced at his returne; and beganne to cheere up their hearts with a new hope, which hitherto had been caſt down and oppreſſed with griefe and diſpaire. But above all other his wife (Madam *Victoria*) ſurpaſſed in joy and new conceived delight; hoping ſhe had now recovered her moſt deere Lord and beloved husband, the onely comfort and the ſweet ſolace of her life. All (but *Galeacius*) exceedingly rejoyced at this meeting here; though indeed it greatly joyed his naturall affection,

affection, to enjoy the company of his friends, ſo many, ſo neere, and ſo deere unto him: yet his joy was tempered and allayed with a certaine doubting feare which ranne in his minde night and day. For the wiſe Gentleman well foreſaw, that the fruition of that pleaſure was but to laſt a while, and ſoone would have an end: for the end of his comming was not that which they imagined: and every day new matters ranne in his head; the conſideration whereof did not a little trouble him. Hee hath often ſince diſcourſed unto his friends, that all thoſe dayes he lived in continuall feare, to bee ſuddenly apprehended, and caſt into ſome filthy priſon; where hee ſhould ſpend his dayes in languiſhing and lamentations, without any ſolace

ſolace of his friends: yea and be utterly debarred of the comfortable reading of Gods holy word. but returne to the matter. At his firſt arrivall he was entertained with much joy on all ſides, and many cheerefull countenances and kinde welcomes. But alas, within a few dayes all this mirth and joy was turned into teares and lamentation, and unmeaſurable griefe: for when once hee had opened to his father the Marqueſſe his conſtant purpoſe to perſever in the truth of that Religion hee had begun to profeſſe; and that hee would rather die in the defence of it, than be drawne from it; then alas, what ſighing, what crying, yea what dolefull lamentation did it move in them all! But then let the Chriſtian reader judge what a troubled

ſpirit

ſpirit and wofull heart that good man had in this ſo feare-full a combate betwixt the grace of God and his naturall affections; and what a tor-ment it was unto him, to ſee them all ſo neere and deere unto him, labour to with-draw him from God; and to ſee his conſtancy in Religion ſo to grieve them, which was the joy of his owne heart. Yet taking up with himſelfe as well as nature could, and comforting himſelfe in his God, he afterward dealt with his wife in all loving and yet earneſt manner that ſhee would follow him her hus-band, and delay no longer time, but come and live with him according as the law of God and nature required: which if ſhee would doe, hee promiſed her liberty of her conſcience and Religion, to

live

live as ſhe would. But for his owne part; he told her aforehand, as ſhe ſhould after finde; namely, that hee was firmely reſolved to live and die in that Religion, which (by the hand of God leading him) hee had undertaken; and for the which he had forſaken country, kindred, and all thoſe excellent and comfortable bleſſings of this life, which God had given him. Here I leave it to the reader, but eſpecially to the hearts of ſuch women, as being wives, doe truly love their husbands, to judge with what ſobs and heart-breaking the ſilly Gentlewoman heard theſe words of her husband, whom ſhee now ſaw paſt all hope to be perſwaded to ſtay with her; which ſhe deſired above all wordly things. Yet it appeares it was but in meere

carnall and wordly reſpects, as the conſequent ſhewed; for though ſhee loved him and deſired his company never ſo much; yet being a wife, worldly, wilfull and indeed a right Papiſt, ſhee anſwered him plainely (though with many teares) that ſhe would never goe with him to *Geneva*, nor to any other place, where was any other Religion, but that of *Rome*; and that ſhe would not live with him, as long as hee was intangled with thoſe hereſies (as ſhee called them) whereby it appeares that ſhe was a carnal politick Papiſt. Shee loved him, but where? in *Italy*; and there would live with him, but not at *Geneva*: and why? for in *Italy* he might advance her to the ſtate of a Marchioneſſe; in *Geneva* he could not: there ſhee might live with him

him a life full of all delights; but in *Geneva* a hard, baſe, and obſcure life, and ſubject to many outward dangers & miſeries; In which reſpects it was that ſhee was ſo inſtant upon him to ſtay with her. But the concluſion was, her deſire was to enjoy him and *Italy* both: but rather than ſhee would leave *Italy* and the delicacies thereof, ſhee choſe plainely to forſake him; and to withdraw the duty of a wife from him. For it may in no caſe bee omitted (which afterward hee imparted to ſome his intireſt and moſt inward friends) that ſhee even then and there denied him that duty which a wife is bound to yeeld to her husband by the law of God and nature: that is, ſhee would by no meanes give him due benevolence, nor conſent to

lie with him as man and wife: and gave this reaſon; that ſhe was expreſly forbidden of her Confeſſor, under paine of excommunication, becauſe hee was an heretick. Where behold Popiſh Religion what it is, that can ſeparate man and wife for diſparity in Religion; and can diſcharge men and women from thoſe duties of marriage with which God hath charged them. How this monſtrous unkindneſſe and unwomanly anſwer pierced his heart, let any Chriſtian man judge, whom God hath honoured to be an husband. Yet he overcame and even devoured all theſe tormenting griefes, and bare them with and invincible conſtancy and quietneſſe of minde. Yet hee purpoſed not to beare ſo great an injury for ever, but to redreſſe

dreſſe and help it if it were poſſible: and therefore he further proceeded with her, and openly and plainely denounced to her, that unleſſe ſhee would yeeld him that matrimoniall duty, which by Gods law ſhee ought; namely to eat, and lie, and live with him; it would bee a cauſe to make him ſue out a divorce againſt her, and ſo procure a finall ſeparation; which if ſhe were the cauſe of, ſhee might thanke or rather blame her ſelfe, who withdrew her neck from the yoke of duty towards him which marriage required and which he for his part ſaid, he would never have done to her, though her Religion was ſo farre differing from his. Yet notwithſtanding hee ſaid, that ſhe firſt refuſing him, hee had then juſt cauſe to refuſe her, who had

firſt by refuſall of that duty refuſed her ſelfe as it were, and denied her ſelfe to be his wife. And ſo hee concluded with her, that unleſſe ſhee would be his wife, hee would no longer be her husband. This proteſtation no doubt, amazed and troubled her not a little, and vexed the womans minde; eſpecially for that hee was and had alwaies beene ſuch a husband to her, ſo good and kinde, and every way ſo well deſerving, that ſhe loved him as her own eies (therfore more was ſhe to blame, that ſhe eſteemed him not as the light of her eyes:) but though this troubled her ſore, yet it moved her not to her duty; ſo good a ſcholar was ſhee in this Popiſh learning, that ſhe would rather incur her husbands, yea Gods diſpleaſure than her Confeſſors;

feſſors ; and rather breake their commandements ſo holy and juſt, than his, which was ſo ungodly, and ſo unreaſonable : and it alſo leſſe prevailed with her becauſe ſhee imagined he would not ſo doe (though hee ſpake ſo) but onely did it to feare her, and ſo in feare hereof to make her yeeld unto him.

Chap. XXII.

Seeing hee could not reclaim his Lady, hee resolved to returne to Geneva: *and of the grievous temptations he endured: where hee tooke his last farewell of his father, wife, children, and friends: and of his heavenly courage, in bearing and passing thorow them all.*

WHen therefore the good gentleman saw all things so far amisse, that even his wife was against him of all other, and gave him a deeper wound than all other his friends; denying him that society and fellowship which the bond of marryage yeeldeth, and seeing that the time passed without any good doing, but rather to the increasing of his griefe on all sides;

sides; hee therefore resolved to depart, and so calling his wife *Victoria* againe, hee iterated unto her his former protestation; and so bade her take it as his last warning. The dolefull day of his departing being come, he held on his purpose, and so entred into the chamber of his father the Marquesse to doe his duty unto him, and to take his leave: Who seeing his sonne thus past all hope of recovery, quenching his fatherly affection in fury and raging madnesse, like a frantick or desperate man, reviled him in most despightfull termes: and at last gives him his farewell with many a heavy and bitter curse. This so strange and extraordinary persecution, did this good gentleman suffer for Christs sake; and it is marvaile that it did not cause him

to look back again, and turne his courſe. But it was Gods doing that his father ſhould uſe theſe extreame and violent curſes, rather than to goe about to win him by allurements and gentle perſwaſions: for hee hath often uſed to tell his friends, that this monſtrous inhumanity and unnaturalneſſe of his father did rather confirme and ſettle his minde; his nature being rather to be led than drawne, and rather to bee wonne by friendlineſſe & faire meanes, than to bee urged [redacted] extremities. But God would have his ſervant to bee tried by both meanes: namely, the allurements of his wife, and the menacings of his father. Thus God would purge him in the fire of all kinde of temptations. And thus by the power of Gods grace having

paſſed

passed thorow this fire, behold a hotter is to bee ventured on. Departing his fathers chamber, with that burden of curses (which the Lord turned into blessings) he came into the great chamber, and so into the hall; where hee found his wife, his children, his uncles sonne (afore spoken of) divers noble Gentlemen his kinsfolks, and some his ancient familiars and domestick friends: all fraught with griefe, and making heavy cheare; nothing was heard but sighes, and sobs, and cries; nothing was seene but teares and wringing of hands: his wife embracing him, and taking him about the neck, beseeched him in most loving and most pitifull manner, that hee would have care of himselfe, of her, and of all his children, and whole house;

house; and not so willingly to cast them all away. His young children all upon their knees, with armes stretched out, and hands holden up, and faces swolne with teares, cryed unto him to have pitty on them his owne bowels; and not to make them fatherlesse before the time. His cosen and other kinsmen with heavy countenances and watry eyes looked rufully on him; and though for griefe they were not able to speak one word to him, yet every look, and every countenance, and every gesture was a loud cry, and a strong intreaty, that he would stay, and not leave so ancient and noble a house in such wofull and desolate case. No words can suffice to expresse the griefe of that dolefull company, nor that lamentable departure that there

there was to be seene. Unutterable was the griefe on their side, and unspeakable was the torment and temptation which the noble gentleman felt in this agony, when hee must either leave Christ Jesus, or leave all these for him, but amongst and above all, there was one most lamentable sight, which would even have wrung teares from a heart of flint, Amongst all his children he had one daughter, a towardly and goodly young gentlewoman of twelve yeers old, who crying out amaine, and wallowing in teares, fell downe, and catching fast hold about his thighes and knees, held him so hard as he could by no meanes shake her off: and the affection of a father wrought so with him, as he could not offer with violence to hurt her; he laboured

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ed to bee looſe, but ſhee held faſter; he went away, but ſhee trailed after, crying to him not to bee ſo cruell to her his child; who came into the world by him; This ſo wonderfully wrought with his nature, hee being a man of a moſt loving and kind affection; that he hath often reported hee thought that all his bowells rowled about within him, and that his heart would have burſt preſently, and there inſtantly have died, his child ſo having him faſt about the legges. But notwithſtanding all this, he being armed with a ſupernaturall and heavenly fortitude, hee brake thorow all theſe temptations, and treading under foot whatſoever might hinder him from Chriſt, hee eſcaped out of this perilous battell a glorious conquerour; and ſo leaving

ving that ſorrowfull houſe and dolorous company, hee came with ſpeed to the ſhore, where preſently taking ſhipping, he cauſed them to hoiſt up ſailes towards *Læſina* with a turmoiled and diſtreſſed mind, one way ſurcharged with ſorrow to remember the manner of his departure, another way ſurprized with joy to remember that hee had eſcaped. And even as a ſhip in a tempeſtuous ſea, the boiſtrous waves toſſing it up and downe is thrown about, ſometime touching the clouds, ſometime plunged into the depth; So no doubt the noble mind of this young Marqueſſe was no leſſe diſtracted with contrary cogitations; being as it were, in a labyrinth of diſtempered affections: ſometimes hee could not but remember that lamentable eſtate

eſtate wherein he left his father, wife, and children: hee often imagined hee was ſtill amongſt them; hee thought hee heard them cry and call upon him; he thought he ſtill felt his little deare daughter claſping him about the legges, and trailing after him; neither could hee containe but break out into teares; neither could hee for his life but often look back at that princely houſe, with all thoſe goodly orchards, gardens, granges, fields, and territories: to all which hee was heire apparant; yet all which hee ſaw hee muſt leave for Chriſts ſake. But one thing pierced his heart to ſee his wife, and children, and other his alliance ſtanding on the ſhoare; who when they could not ſpeak to him, looked at him; and when they could not ſee him ceaſed not

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to look after the ſhip as long as it was in ſight: neither could he refraine but with a wofull countenance look at them againe as long as hee could diſcerne them; and withall he called to mind the bitter words and heavy farwell which the Marqueſſe his father gave him at his departure; all which cogitations running in his head, did doubtleſſe wring from his ſorrowfull heart many a deep ſigh and heavy grone, and many a bitter teare from his watry eyes: and yet notwithſtanding all theſe, the ſpirituall ſtrength and courage of his mind was conſtant and invincible. And even as a good Pilot in a raging ſea, when clouds and darkneſſe, thunder and lightnings, ſtorm and tempeſt runne together, and toſſe the ſhip from wave to

to wave, as lightly as a ball from hand to hand; yet for all that hee ſits ſtill at the helme, with undanted courage, & marks his Compaſſe; and by his courage & skill together keeps on his right and ſtedfaſt courſe thorow all the rage of ſea and weather: even ſo this our thrice noble *Galeacius* taking hold of the holy and heavenly anchor; namely, a lively faith in Chriſt, and a ſtedfaſt hope in God, he ſurmounts the clouds, and fixeth thoſe anchor-holds in heaven, and looking ſtedfaſtly with a ſpiritual eye, at the true load-ſtarre: namely, Chriſt Jeſus, and the hope of eternall happineſſe; hee directs his courſe towards the ſame with an heroicall ſpirit, and heavenly reſolution thorow the tempeſtuous waves of thoſe fearfull temptations: and the

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ſhip that carried his body, did not ſo faſt tranſport him from delicate *Italy* towards *Dalmatia*, as the ſhip of heavenly conſtancy and love of God withdrew his mind and meditation from all naturall reſpects and worldly delights, and made it mount aloft in holy contemplation. And thus the preſence and grace of Gods ſpirit having overcome the power of naturall affections; hee began to cheere up himſelfe after this tempeſt: and firſt of all, bending the knees of his heart to the eternall Father in heaven; hee yeelded his Majeſty moſt hearty thanks, for that he had furniſhed his ſoule with ſuch a portion of his grace, as to withſtand and conquer Satan in ſuch a perilous battell: and for that he had delivered him from the danger of Popiſh thraldom,

thraldome, from the Inquisition, and from that perpetuall imprisonment both of conscience and body which the Popish Church would have brought him unto, had he not thus escaped their hands. He likewise praised God unfainedly, that he vouchsafed to give him time, opportunity, & grace to discharge that duty to his Wife the young Marchioneſſe, which at his first deture hee had omitted, and which oftentimes he had with great griefe bewailed, and that hee had enabled him to omit nothing which might have perswaded her to have left *Sodome*, and to have undertaken with him this blessed pilgrimage towards the heavenly Jerusalem. The remembrance of these things much refreshed his troubled mind. It also much contented

ted and ſatisfied his conſcience, that upon that monſtrous and undutifull behaviour of his wife towards him (ſpoken of before) hee had made that proteſtation which hee did: namely, that hee would uſe the lawfull meanes to be divorced from her, who had firſt of all divorced and cut off her ſelfe from him, by denying that duty of love, which the wife may not deny to the husband, nor the husband, to the wife: he perſwaded himſelfe that this proteſtation would work well with her, and make her more conformable to her duty, when ſhee had adviſedly thought of it.

CHAP.

Chap. XXIII.

Of his journey home againe by Venice, *and thorow* Rœtia, *and* Switzerland: *and his safe arrivall at* Geneva: *and of the great joy he brought to the Church by his safe returne.*

REviving his troubled spirits with these cogitations, he arrived at *Lesina* in *Dalmatia*, which is the countrey over against *Italy*; from whence hee passed in a very quiet passage, and calm sea to *Venice*: where he found many faithfull servants of God, and good Christians; who having heard afore that he was gone to *Vicum*, were exceedingly afraid for that imminent and inevitable danger they saw he was in, either to have his conscience a slave

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to Popiſh vanity, or his perſon a priſoner to Popiſh cruelty; therefore they ceaſed not to pray for him night and day: and yet for all that they feared greatly what would become of him. But when now at laſt they ſaw him returne, both ſound in conſcience and ſafe in perſon: and ſuch a glorious conquerour over Satan, and over ſo many ſtrong temptations with which the world and naturall affections had aſſailed him: their feare was turned into comfort, their ſorrow into joy, and they all glorified the Lord for him. And ſo after mutuall comfort given and received, hee departed from *Venice*, and travelled thorow *Rhætia* and *Switzerland*, where he viſited the Churches of the Proteſtants, and comforted them greatly with his

preſence, and by telling them what great things the Lord had done for him: and ſo by the good hand of his God upon him, hee came in ſafety to *Geneva* the fourth of October in the yeare 1558. His ſafe arrivall brought exceeding joy to the whole Church there; but eſpecially to the *Italian* Congregation: for his long abſcence had brought them unto ſome ſuſpence and doubt, not of any alteration of his Religion, but of ſome cruell and falſe meaſures to have been offered him by the deceitfull Papiſts. But when they ſaw him ſo ſafely returned, untouched in conſcience, and unhurt in his perſon; and that he had paſſed ſo many pikes of temptations which they knew had beene pitched againſt him; they gave great thanks to the Lord for him.

But

But when hee had diſcourſed unto them partieularly the whole courſe of the proceedings: firſt, what a ſtrong battery of temptations & aſſaults the divell and the world had planted againſt him, then how manfully he fought and withſtood, and at laſt overcame them all; they fell into admiration of ſo rare conſtancy, and thought him worthy of all honour, to whom it is given (as the Apoſtle ſaith) to ſuffer ſo much for Chriſt and for Religions ſake: and in all earneſt manner they magnified the ſingular grace and mercy of God towards him, and towards the whole Church in him; which had not ſuffred his ſervant (this noble *Galeacius*) to be ſeduced out of the way of that holy calling whereto the Lord had called him; and

who had delivered him from so subtle a traine, laid by the policy of the enemy Satan, to have intrapt his soule and conscience, by overturning him in the race of his Religion: and they all acknowledged that this noble and godly Gentleman found it verified in himselfe, which the kingly Prophet saith in the Psalme: *Because hee hath trusted in mee, therefore I will set him free: I will be with him in his troubles, I will deliver him, and crowne him with honour:* and in another place, *hee that trusteth in the Lord, shall never be confounded.* And thus the Church received a double benefit by him: for first, his practice was an example unto them all of a most extraordinary and heavenly constancy in the love and profession of true Religion:

secondly,

ſecondly, the mercifull dealing of the Lord with him, was a notable confirmation of their faith, and an encouragement to them to perſever and ſtand to the truth, with aſſurance that the Lord himſelfe would ſtand by them.

CHAP. XXIIII.

Certain yeares after his return to Geneva, *he begins to feele in himſelf a neceſſity of marriage: he delivers his caſe to* Calvin, *who refuſed to conſent: the matter is referred to the Churches of Switzerland, and by them he is reſolved that he is free from his firſt wife, and may marry againe*

AND with an unſpeakable contentment in

his owne conſcience, and with publike joy and thankſgiving of the whole Church, hee ſetled himſelfe at *Geneva* in his former private and quiet life. Where after a few yeares hee beganne to find in himſelfe ſome reaſons which perſwaded him to think it needfull for him to live in the ſtate of marriage: and therefore having thus long waited and expected a more wiſe and dutifull anſwer from his wife; and perceiving by her not anſwering, that ſhee ſtill perſiſted in that monſtrous and unnaturall wilfulneſſe, which her blinded Popiſh mind had formerly undertaken by the perſwaſion of her blind and Popiſh guides; hee therefore purpoſed to take ſuch courſe for his remedy, as by the Law of God and his Church ſhould

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in that caſe ſeeme allowable: namely, to bee divorced from her; who for her part had broken the bond and untied the knot of matrimony. And firſt of all hee imparted his mind and purpoſe to M. *Calvin*, and craved his godly and wholſome counſell in a caſe of ſo great importance. His counſell was firſt of all, that it was more convenient and leſſe ſcandalous to the enemies of Religion, if he could abſtaine. But the Gentleman replied, that the caſe was ſo with him, as hee could not abſtaine, and gave him many weighty reaſons which drew him to marriage; and withall participated unto him ſome ſecret reaſons: for the which he affirmed it was altogether neceſſary for him to marry. Holy *Calvin* as he was a man endued from God with ſharp-

neſſe of judgement, and a wiſe and a diſcerning ſpirit: ſo hee foreſaw plainly that many would ſpeak evill of the fact, others would take offence at it, ſome would plainly condemn it, and ſpeak evill of religion for it; and the rather becauſe (as he truly ſaid) very few did rightly conceive the full truth in the doctrine of divorcement: but feweſt of all would or could know the whole circumſtance of this particular fact. Hee likewiſe wiſely conſidered that the like preſident was ſeldome ſeene, eſpecially in the Italian Church, whereof this Gentleman was a principall member, and of ſpeciall account, both for his nobility, birth, and deſcent, and for his zealous love to Religion. All which conſiderations, with divers other, made

reverend

reverend *Calvin* not too easily to subscribe to this purpose and motion of *Galeacius*. Notwithstanding, when the Gentleman urged him out of the word of God and good conscience, with arguments which hee saw and confessed hee could not sufficiently answer; therefore lest he should burden and trouble the conscience of so good a man, which alleaged for himselfe, that he was driven by necessity to that course; he yeelded thus farre to him: that if hee would repaire unto the learned and reverend Divine *Peter Martyr*, and aske his opinion; and the opinions of all the learned and chiefe Divines of *Rœtia* and *Switzerland*; and desire them seriously to consider of it (as in a matter of such moment, and of so great consequence; it

was requiſite) and then ſet downe their judgements in the matter, and the reaſons moving them thereunto; hee promiſed that he would alſo ſubſcribe unto them, and moſt willingly yeeld unto him, what liberty ſoever they did allow him: alwayes provided, that he alſo ſhould ſubmit himſelfe unto their cenſure, and ſtand to the triall of their judgements in this caſe. *Galeacius* moſt willingly yeelded hereunto, as who deſired nothing, but that which the Lord by his word, & by the voyce of his Church, ſhould allow unto him; and ſo taking the courſe that *Calvin* had adviſed him, hee cauſed letters to be drawn and ſent to *Zurich*, *Berne*; and other the Churches of *Switzerland*; opening the whole circumſtance of the matter, and expounding

pounding the caſe truly and fully; and humbly craved the judgement of the Church in a caſe of conſcience ſo great and doubtfull. The cheife Preachers and moſt learned Divines yeelded to his honeſt and godly requeſt, and aſſembled about it: the matter was much and long debated, and argued at large on both ſides: and after mature deliberation, and ſufficient conſultation had; it was concluded and agreed on by them all with one conſent, that hee might with ſafe conſcience depart from that wife, which had firſt of all on her owne part broken the bond, and diſſolved the marriage knot; and for the proofe of this their opinion, many cauſes and reaſons were alleaged and laid downe out of the Scriptures, Fathers, Councils, and

out of the Civill Law, which is the law almoſt of all countries in Chriſtendome. All which (both their concluſions and their reaſons) were put in writing, and are regiſtred and ſafely recorded; and are kept to this day ready to bee ſhewed to whomſoever and whenſoever need ſhall ſo require; for it was thought good by the Church ſo to do; both for that the caſe was extraordinary, and would be ſiniſterly ſpoken of, and cenſured by many; who knew not ſufficiently how it ſtood: and eſpecially for the preventing of any ſlander or cavill which the enemies might object againſt our Religion.

CHAP.

CHAP. XXV.

By publique sentence of the Church and judgement of the Law, he is divorced from his former wife: and after a time he marrieth a French Gentlewoman a widow of about forty yeares of age, himselfe then being about three and forty.

Aleacius having thus laid his foundation, proceeded further; but still with the consent of the Church, and observing the due forme of Law, and the ordinary course of Justice in such cases; he craved publikely of the Magistrate that he might be divorced, that is, that hee might be pronounced to be free and discharged from that Wife, who had already cut off her

selfe

ſelfe from him. The Magiſtrate conſidering the truth and circumſtance of the caſe, together with the judgement of the Divines, whereunto alſo was agreeable the judgement of the Law, granted unto him, as by his advocates it was required; and ſo in publike Court, and by ſentence definite, and irrevocable, he was divorced, and was pronounced to be free, and diſcharged of his former wife, *Victoria*; and that it was lawfull for him and in his choice to live unmarried, or to marrie, as hee himſelfe would. After which liberty obtained, hee imparted the matter to his friends, and applying himſelfe to thinke of another wife, hee asked their advices in this point alſo. And herein he tooke that courſe, which generally men in

in the world take not ; for in his choice he respected not so much wealth, birth, nor beauty, but onely to finde a fit companion of his life, and such a one, as with whom he might lead that which remained of his life, in a comfortable contentment, in tranquillity of mind and peace of conscience, that so he might the more cheerfully serve the Lord, and wait for the comming of Jesus Christ. Which course of his is more to bee noted, especially in so great a man, and so honourably discended ; and the rather to crosse and controll the carnall and wordly courses, which men for the most part and women also observe in their marriages ; respecting those things first, which should be last, and that last or not at all which should bee first and above

above all. *Galeacius* continuing this his purpose, and looking about for his choice, the providence of God (which doth never faile his children, especially in so great matters) did offer unto him a fit opportunity. For so it was that at the same time, a certain gentlewoman of *France*, a widow, came from *Roan* to *Geneva*, for true Religions sake, which shee loved and professed, and for the love of it left her countrey, and came thither for liberty of her conscience. She was a matronly, and a grave woman, and well reported of for her modesty, honesty, feare of God, and for manifold good qualities: her name was *Anna Fremeria*, and was about forty yeares of age. All which circumstances *Galeacius* well observing, thought her a fit

and

and convenient wife for him: and ſo with the conſent and liking of other his good friends, he tooke her to wife, and married her the ſixteenth day of January 1560. and in the three and fortieth yeare of his age; and they lived together many yeares after with much comfort one of another, and in an excellent agreement, being both of the ſame Religion, and of one minde; alwayes drawing in one yoke, and bearing one burden; dividing it betwixt them; whether it was joy or ſorrow: ſo that the unquietneſſe of life paſt, was now recompenced with a life full of all contentment; and ſo loving her, and being truly loved of her; they ſpent their dayes in all mutuall comfort, ſolacing themſelves in their quiet and private life, and joying

joying in the mutuall faithfulneſſe and loyalty which one performed to another. Loe thus ſhall the man be bleſſed that feareth the Lord.

Chap. XXVI.

Of his courſe of life after his marriage: his frugality.

NOw being married, he laboured to deliver and disburden himſelfe of wordly cares; and therefore he preſcribed to himſelfe a ſparing and frugall courſe of life; reſolving to keepe himſelfe within the compaſſe of his revenue, which although it was as much againe as it was afore, by his wives dowrie: yet by many other hindrances was far leſſe than heretofore it had beene. And firſt for.

for his houſhould, his care was to have it as little as might be, and therefore for his ſervice and attendance, he onely kept two maidſervants: and for himſelfe, he ledde his life in great ſobriety, and in very meane eſtate, yet alwayes free from ſordid baſeneſſe, and alwaies keeping a ſeemely decorum; never wantiug any thing that was neceſſary, nor having much that was ſuperflous. His attire was plaine and homely, but alwayes comely, cleane and handſome: and he that in his owne countrey might have beene Lord of ſo many tenants, and commander of ſo many ſervants, did now walke the ſtreets of *Geneva* alone, often not having the attendance of one man: yea hee would not diſdaine to come himſelfe into the market, nor thinke ſcorne to

His ſervants, but two.

His attire plain, but comely.

to provide himselfe of necessaries: and sometime would buy and carry home fruits, herbs, roots, and such other things. And this course of life, together with liberty of true Religion, he esteemed greater happinesse than the Marquesdome of *Vicum*. And although by this course of life he could scarce be discerned from an ordinary man, and from the common sort of people: notwithstanding in his countenance appeared that gravity, in his gestures, behaviours, and in his whole body shone that comely majesty; as any wise man to have seene him, and well considered him, would have presently judged that hee came of noble race; and that he had beene fit for the greatest imployments of the world: which also was so much the greater,

His humility and lowly minde.

Evidence of nobility shining in his actions and behaviours.

greater, becauſe that with his excellency of birth and perſon, and perfection of all gentlemanly behaviours was joyned true godlineſſe, and the feare of God, which of it ſelfe is of ſuch force as it is able even to honour him, who wanteth theſe worldly ornaments and outward perfections. How much therefore did it magnifie him who had it in ſo great a meaſure, and accompanied with ſo many true complements of gentry and honour? By all which it came to paſſe that ſo many parts of the chiefeſt excellencies meeting in that one man, made him to ſhine above other the members of the Church, even as the Moon amongſt the ſtars. So that the *Italian* Church, though but little of it ſelfe; yet by the vertues and worthineſſe of this

How greatly he was esteemed in *Geneva*.

this one noble Gentleman, seemed to be compared with the whole Church of *Geneva*. And as he was a credit and honour unto that Church, so was he againe most honourably esteemed of that Church: yea not only of that Church, but of the whole Church and state of *Geneva*: for not one Senatour nor Magistrate of the city, not one of the Preachers and Ministers of the Church was to be found, which had not alwayes in their mouthes, the commendation of noble *Galeacius*: yea he was honoured and highly esteemed of by them all, and it was hard to say whether he was more loved or admired amongst them. In a word, he was loved of all men, looked at of all men, spoken of by all men, magnified and extolled, yea wondred at of all men; and

and though hee knew not many himſelfe, yet all men laboured to know him. No publike meeting was appointed, no ſolemne feaſt was made, whereto this our *Galeacius* was not ſolemnly called: yea every man was deſirous of him, and happy was hee that might have his companie: yea they thought their meetings graced, and their houſes honoured with his preſence; and in all aſſemblies the chiefeſt and higheſt roome was offered him: yea was thruſt upon him, though he nothing at all reſpected it. And although hee refuſed the name and tittle of Marqueſſe; becauſe, he ſaid, the Emperour had cut off his ſucceſſion, and deprived him of that honour becauſe of his Religion: notwithſtanding, doe what he could, he was called by no other

They ſtill called him by the title of Marqueſſe

other name all his life long, and that not by ſome few his friends and favourites, but by all ſorts of men, even ſtrangers themſelves, and ſuch as were not of his Religion. For all men thinking that he had injury to be deprived of his lawfull ſucceſſion; therefore though they could not give him the living and eſtate, yet they gave him all they could, that is, the name and title. Such were his noble and gentlemanly qualities (beſides his Chriſtian vertues) that they wone the love and liking of all men; and cauſed them to honour him farre above that he deſired or cared for: yea every one laboured to ſhew any ſervice or to performe any duty of love and kindneſſe towards him: nay ſtrangers themſelves were deſirous to ſee him, and were

drawne

drawn into an admiration of him: insomuch as whensoever any of the Nobility or Princes of Christendom, especially of *Italy*, did travell to see forreigne nations; and for the most part taking *Geneva* in their way (which place generally all travellers have a great desire to see) they would by no meanes omit to see and visit *Galeacius*. Thus did *Francis* & *Alphonsus* the yong Dukes of *Ferrara*, *Octavius* the Prince of *Selerum*: and thus did *Ferneſius* the Duke of *Parma*, and divers other: who in their travell comming by *Geneva* entertained him in all the complements of courtesie and of honour, no lesse than if hee had beene at *Naples* in his former glory: or if hee had still beene a Courtier in the Emperours Court, as heretofore he

He was alwaies visited by strangers, and travellers, especially Princes and noble men.

His company and conversation.

he had beene. In a word, no Noble man, no Ambassadour, no great Scholler, no man of note, of any forreigne nation came that way, but presently they used meanes to have a sight of this noble Marquesse; and for the most part desired to have some company and conference with him: So that hee was resorted unto continually by men of all sorts; as though hee had not beene a private man, keeping a meane estate and dwelling in a little house; but rather as though hee had beene a great Prince in the Court, or one neere in place to the Emperour himselfe. But though all men desired his acquaintance and company, and hee againe was not curious in that point, but courteous to all as occasion was offered: yet for the most part, his most

moſt familiar converſation was with the men of his owne nation: namely, with his countrey men the *Italians*, of whom there was a flouriſhing Church at *Geneva* at the ſame time; and which alſo flouriſhed the better by his meanes, as heretofore hath been declared. Amongſt whom though hee behaved himſelfe, it is doubtfull whether more civilly, or more humbly; yet for all that hee was honoured of them all, and uſed more like a Lord than a private man: which although he in every reſpect deſerved, yet by no meanes deſired. And ſo beſides all his worthy and excellent parts, his humble minde and friendly converſation made him more honourable. And to ſpeak but truth of him, out of all queſtion hee was not only

His courteſie and affabilitie

His rare perfections.

His eloquence and ability of ſpeech.

a good Chriſtian, but (which is not alwayes ſeen a perfect and an obſolute man: yea a man can hardly name any of thoſe good parts, and amiable qualities, which for the moſt part do winne a mans love in the world; which were not to be found in this noble gentleman. For beſides his noble birth and princely education, his Religion and true feare of God, he was alſo humbly minded, affable, courteous, and friendly to all men: hee was wiſe, diſcreet, of good conceit, and of an excellent ſpeech and diſcourſe. It would have delighted a man to have heard him ſpeake; for as his memory was exceeding, good, ſo his naturall eloquence, his ſmooth ſtile, his eaſie, quiet and ſeemely delivery, made his ſpeech to bee greatly commended of all that heard him.

A man would have wondred to see how many even of the best sort would have laboured to have beene in his company, and as it were have catched up, and eaten his words from his mouth, when it pleased him to discourse of some of those exploits, and adventures, which had fallen within the compasse of his owne knowledge: as of the Emperour *Charles* the fifth his voyage into Provence, and of his wars which hee waged in *Gelderland*, against the Duke of *Cleve*, and of many other great affaires, and speciall imployments. Neither was hee only a fit companion for gentlemen and men of estate, but such was the mildnesse of his nature and disposition, that hee was also kinde and courteous to men of lower place, and most of all to the poore,

His mildnesse to his inferiours.

His charity to the poore.

poore, amongſt whom, if they were godly and honeſt, hee would converſe as familiarly, as with his equalls, or with men of greater place. He was alſo of a free and liberall heart, no poore or diſtreſſed man did ever require his aſſiſtance, or crave his help, but preſently he would reach unto them his helping hand, and releeve them by all meanes he could, yea the want of his former wealth and loſſe of his Marqueſdome, did never grieve him but when hee had not wherewithall to exerciſe his charitie, towards the poore ſoules of God: it was his joy and delight to be lending and giving to thoſe that wanted, and in that reſpect onely hee often wiſhed himſelfe as great a man in *Geneva* as he was in *Italy*: but to his power and ability his good workes did farre

farre exceed the proud and Phariſaicall papiſts, who glorie in their workes, and will be ſaved by them. Priſoners and men in danger did often feele his bountie; hee omitted not to viſit his ſick brethren, and that moſt diligently: ſuch as were poore he releeved; yea the richeſt & learnedſt of all, did think themſelves in their ſickneſſes happy to have him with them; his preſence and company, but eſpecially his talke and Chriſtian exhortations were ſo comfortable unto them. His ordinary exercifes were theſe; every day he repaired to the Church and heard divine ſervice, and miſſed not to bee preſent at prayers with the congregagation, eſpccially hee never omitted to heare the Sermons & the word preached; which he did alwaies with wonder-

His good workes and charitable deedes.

His ordinarie exercifes of Religion, publike and private.

full devotion and reverence to the word of God; for hee judged and esteemed the true happinesse of a man, and the only sweete and pleasant life consisted in living holily, in walking in Gods wayes, in meeting with Satans temptations, in bridling the corruptions of his nature, and in serving God truly and sincerely without hypocrisie: unto all which steps of happinesse hee thought hee could never attaine, but by the preaching of the word; whereunto he also adjoyned a dayly course of reading the Scripture: thus labouring out of the Scriptures to lay the foundation of his owne salvation, which he applyed to the profit and comfort, not of himself alone, but of many others with him.

Besides all this, for the love hee beare unto the Church, and

and the desire he had to doe all good hee could; hee tooke upon him the office of an Elder in the Church, the duty whereof hee supplyed daily, carefully observing and inquiring into the manners, and lives and professors; allowing and incouraging the good, and censuring the offenders, which he did with great care and conscience lest that scandals and offences might arise in the Church, whereby either the quiet and good estate of the Church at home might be disturbed, or the enemie might have any occasion to slander the profession of Religion. Neither stayed hee here but beside this publike care and labour, hee also was daily well occupyed in more pryvate matters: for where ever hee saw, observed, or heard of any dissentions,

His particular and personall calling.

His courage and justice.

His love to peace, and continuall ending of contentions, and seting men at unity that were at variance.

ſuits in law, or controverſies amongſt Chriſtian neighbours, hee was exceeding carefull to end and compoſe them; and for that end, as he had a ripe wit. and a good conceit and deepe inſight, ſo he would imploy them all to the finding out the truth and ſtate of the cauſe: and having found it, he would uſe all his authority, yea he would make himſelfe beholden to men, on condition they would yeeld one to another, and live in peace. In a word, his whole courſe of life ſavoured of grace, and did ſhew him to bee a ſanctified man; yet doubtles he thought himſelfe borne not for himſelfe, but for God and for the Church: and he thought no time ſo well ſpent, nor any buſineſſe ſo wel diſpatched, as that wherein not for any gaine, or pleaſure to

to himſelfe was thought or obtayned, but only Gods glory advanced, his Church edified, religion maintained, and the good work of Gods grace confirmed in himſelfe and others.

CHAP. XXVII.

Being aged he falleth into a long and languiſhing ſickneſſe.

AND thus hee lived at *Geneva* many yeares, full of joy and quietneſſe, comforts and contentment; farre from all worldly ambition, and as it were forgetting what he was, and what hee was borne to in this world, only reſpecting what he was to inherit in the world to come; and as hee had be-

gun ſo hee continued in a loathing and deteſtation of all popiſh ſuperſtition, and impieties. But with this great quietneſſe of mind and conſcience there wanted not ſome outward and corporall vexations: for after his long peace, new afflictiõs, & ſtorms came upon him, whereby the Almighty would yet better try him, and make his faith, his hope, his patience and perſeverance to ſhine more gloriouſly; that ſo afterward hee might receive a more excellent reward, and a more glorious Crowne. For firſt of all, hee fell ſick of a grievous, doubtfull, and dangerous diſeaſe, which had bred upon him by aboundance of rhume, whereby he became ſo ſhort winded that he could hardly draw his breath; by force of ſuch weakneſſe he was exceedingly

ly tormented night and day: for the good gentleman was conſtrained oftentimes to ſit up whole nights together, and was faine to be removed from roome to roome, and from one place to another, to ſee if by any meanes hee might take ſome ſleep, which by the vehemency of this diſeaſe was almoſt quite gone from him. This diſeaſe had grown upon him by reaſon of his many and long and ſore journyes, which hee had taken by ſea and by land for his conſcience ſake: and of the great diſtempers and alterations of the ſtate of his body, which for his ſoules ſake hee had undergone.

CHAP.

Chap. XXVIII.

A new temptation assaults him: a Jesuit is sent from his friends in Italy *to reclaime him, by offering him great summes of money, and to make his younger sonne a Cardinall: but he valiantly scorneth it all, and sends him home back with shame.*

But this languishing sicknesse did not so much afflict his weak and aged body, as Satan laboured by another device, and a new temptation to trouble and vex his righteous soule. For it came to passe that about the same time, when this disease had seazed upon him, there came to *Geneva* out of *Italy* a nephew of his, the naturall sonne of his owne sister, with letters

letters to him from his former wife *Victoria* the Marchioneſſe, as alſo from his eldeſt ſonne the young Marqueſſe: unto which letters this young Gentleman, being alſo a ſcholler, added many words of his owne to little purpoſe; labouring to perſwade and allure him with much and vaine babling, that now at the laſt he would acknowledge his errour, and returne home againe to his own countrey to his former Religion, and to his ancient inheritance, that goodly Marqueſdome. The principall cauſe both of their writing, and his comming ſo farre was this; becauſe that if he would now at laſt returne againe, hereby he ſaid that out of all doubt hee might advance his youngeſt ſonne *Charles*, either to the princely ſtate of a Cardinall,

nall, or at leaſt to bee ſome great Biſhop. For ſaith hee, whereas your ſonne is now admitted in to holy orders, & is (for his great friends and alliance, and for his ſpeciall towardlineſſe) inpoſſibility of ſo great preferment, your pertinacy and obſtinate perverſeneſſe, in following and defending a new found and up-ſtart Religion; and condemned (as he ſaid) by all the great eſtates of *Italy*, is the very hindrance of your ſons preferment. Theſe kind of newes how highly they offended the holy and Chriſtian ſoule of this thrice noble *Galeacius*, who from his heart abhorred, and in his ſoule deteſted thoſe vaine and ungodly and prophane dignities in the Popiſh Church; I leave it to be judged by the Chriſtian reader, and therefore having

having with much griefe of mind hard thus much of this unſavory, and unpleaſant meſſage, and not able longer to forbeare, he firſt of all took the letters, and before his face that brought them, threw them into the fire; and then briefely, but gravely, wiſely, & zealouſly hee ſhaped him his anſwer by word of mouth; thinking ſo bad and baſe a meſſage unworthy the time and labour of writing. And firſt of all hee told him, that there could not have come to him more heavie and unwelcome newes of his ſonne than theſe: that he was ſo blinde a Papiſt, that for the hope of this wordly advancement he would venture the ruine, and ſubverſion of his ſoule. And bad him tell his ſonne that hee would hinder him in that ungodly courſe by all meanes

meanes hee could: and he ſaid, he knew not whether it more grieved him to ſee the vanity of his ſons proceeding, than it rejoyced him that it lay in his power any wayes to hinder him in the ſame: Yea, ſaith hee, know thou, and let that my ſeduced ſonne know, that you could have uſed ſcarce any argument unto mee ſo forcible to make mee perſiſt in my Religion, and to deteſt Popery, as this; that in ſo doing I may hinder my ſonne from the abominable dignities of the Popiſh Church: and therefore ſaith he, returne my ſonne this anſwer; that in ſtead of helping him to theſe preferments, I will pray for ever to the Lord for him, who is the father of his ſoule and mine, that hee would open his eyes to ſee the truth, and that hee may have grace

grace after the example of me his father to ſee the horrible ſuperſtitious idolatries and impieties of popery, and ſeeing them, to abhor and deteſt them, and renouncing the vanities of all wordly pomp and honour, to direct his footſteps to the Lord, and embrace his holy truth, and yeeld his ſoule and conſcience obedient to the heavenly calling, and ſo become the ſervant and childe of the moſt high God: whereby hee may aſpire and attaine to the true and higheſt dignity; which is to enjoy the favour and comfortable preſence of God, and his holy grace; to love God, and to be loved of him; and ſo at laſt to be advanced to that heavenly and eternall glory which is prepared for them, who in this world doe forſake themſelves and their owne deſires, that they

may in true holineſſe ſerve the Lord. With theſe and ſuch like holy ſpeechees hee anſwered the diſholy and diſhoneſt demand of this carnall Papiſt. But for all that this importunate and unreaſonable Ieſuite (for he was of that ſect) ceaſed not to be troubleſome to this noble Gentleman; ſtill urging him with fond and frivolous reaſons, and preſſing him with ridiculous arguments: as this eſpecially for one; hée promiſed him a huge ſumme of mony, if he would returne home: which ſaith hee, lies ready at *Lions* for you, and the brokers and exchangers there are prepared to pay it And hee further aſſured him that if hee would come againe into *Italy*, they had procured him liberty of his conſcience and Religion at *Turing*: and there alſo (hee ſaid)

ſaid) hee ſhould find a great ſumme of money ready for him. But when this importunate fellow preſumed to preſſe the good conſcience of this reſolute Gentleman with ſuch baſe arguments, and began to weigh Religion in a paire of gold weights; then the noble heart of this holy Chriſtian could not but ſhew it ſelfe moved, and therefore in a holy zeale and ardent love of his Saviour Chriſt Jeſus, he cryed out, *Let their money periſh with them who eſteeme all the gold in the world worth one dayes ſociety with Jeſus Chriſt*, and his holy ſpirit: and curſed faith he, be that Religion for ever, which ſhall wed men to the world, and divorce them from God. Go home therefore ſaith noble *Galeacius*, take away thy ſilver againe, and

and make much of that drosse of the earth, together with your dregs of Popery, lock them up together in the chest of your hearts. And as for me, know it, that my Lord and Saviour Christ hath made mee enamored of farre more precious jewels and durable riches: but the heavenly constancy of this holy man, drove this frantick Papist from his bias into an extreame choller for he according to the nature of his Popes holy Religion, thought that when all arguments had failed, yet money would have won him, and therefore seeing him so highly to scorne, and so disdainfully to contemne so great offers, hee thought it very strange; and therefore seeing all his labour lost, and his best hold prove so weak, hee fell from money to meere madnesse

madneſſe; and forgetting himſelfe, and his duty, brake out into ill words, and reprochfull termes: But when the Magiſtrate was informed of it, and ſaw that this arrogant Papiſt durſt ſo farre abuſe the patience of ſo honourable a man, therefore by their authority, they forbad him the City (as the manner of that place is in ſuch caſes) and ſo this newes bringer had his paſſe-port to be packing, and to go home and count his ſilver, and there to brag of his good ſucceſſe; for hee now could ſay by good experience, that ſo much money as was enough to lead an hundred popiſh Friers to and fro whither a man would, like Beares by the noſe, could not touch the conſcience of one Proteſtant, much leſſe make him a Papiſt.

CHAP.

Chap. XXIX.

Being delivered from the importunity of the Jesuite: not long after, came a Monke, nimble witted and learned, a kinsman of his owne, who had a strong conceit that hee could have reclaimed him: but hee came too late, the Marquesse being dead before he came.

AND thus it pleased God to deliver this sick Gentleman from this troublesome tempter, and this messenger of Satan which came to have buffeted him; but hee buffeted him, yea and vanquished him, and Satan in him; that he might report at home, that he found the Marquesse sick in body, but whole in mind, yea that he never saw in all his life so resolute

reſolute a conſcience, and ſo couragious a mind in ſo weak a body. And thus the Lord doubtleſſe did in mercy to him, that being free from this diſquiet companion, he might with more comfort and leſſe griefe, beare the burden of his ſickneſſe, which now grew upon him more and more, and left him not till it made him leave the world, and till it had tranſlated him from this his pilgrimage to his eternall reſt; and till it had made him of a poore Marqueſſe upon earth, a glorious King in heaven. Whoſe death as it was wonderfully lamented of the whole Church for the unrecoverable loſſe they had of him: ſo it was a mercifull bleſſing, and a welcome meſſenger of God to him: for it freed and delivered him from many ſtormes of

of new temptations which the Divell had raiſed againſt him; for within a ſhort time after his death, there came to *Geneva* a certaine Monk, a good ſcholler, a Gentleman by birth, and neare akin to *Galeacius*; who being puft up with monkiſh pride, and a conceit of his owne ability for ſuch an enterpriſe, thought ſo farre to have prevailed with *Galeacius* by his nimble wit and eloquent tongue, as to have perſwaded him now at the laſt, either to have relinquiſhed his Religion, or at leaſt to have left *Geneva*, and to have returned into *Italy* (where his Uncle had beene lately Pope) that ſo by his preſence and countenance, and the help of his great friends (which hee had both in Popes and the Emperours Court) his children might be

in

in more possibility of those high dignities and great places in the world, which they and their other friends aimed at: and for the attaiment whereof, nothing so much hindred them as their fathers Religion, and course of life. But he returned home a proud foole as he came, and ashamed of his proud and insolent spirit; which perswaded him by his vaine babling he could have overcome him whom hee found when hee came to *Geneva* to have overcome the world, and all spirituall enemies, and now to bee triumphing in the glory of heaven. And so leaving him and all other his popish and carnall kindred, gnashing their teeth for anger to see his admirable constancy; let us returne againe to our sick Gentleman, whose end

now hasting on, will also hasten an end to this strange story.

Chap. XXX.

His long and languishing sickness grew and increased upon him in such measure, as his paine was most grievous; but hee bare it all with an heroicall and heavenly courage: so that it might manifestly appeare that even the Lord from heaven did lend him strength; and as the torments and pangs of the discase increased, so his faith and patience and all heavenly vertues shone in him more and more: so that it was most true of him which the Apostle saith,

as the outward man periſhed, ſo the inward man was renewed daily. His body pined away, but his minde and ſoule grew from ſtrength to ſtrength: and as a by-ſtander feeles not the paines of him that is tormented or racked before his eyes: ſo his ſoule and minde ſtood as it were a farre off, beholding the paines and vexations of the body, and being untoucht it ſelfe, did as it were laugh at Satan, ſinne, death, and damnation; who by all their joynt power could do no more, but onely to vexe and racke this poore carcaſe with bodily diſeaſes, but were not able to touch the ſoule, to vexe the minde, or wound the conſcience. If any man aske the reaſon why his minde or conſcience were ſo quiet in this ſo great torment of the body: the reaſon was;

for that his minde was imployed in holy meditations, as of the singular love of God his father unto him in Christ Iesus, whereby hee assured himselfe undoubtedly of salvation, of the manifold holy graces, wherewith God had adorned him: by the force whereof he said, he had borne off so many buffets of Satan, had passed so many pikes of troubles, and come away conquerour in so many feare-full fights, as had opposed themselves against him in his conversion. These gifts and graces of God hee weighed with the crosses of his sicknesse, and found them farre heavier; and hee compared these momentany and light afflictions, with that exceeding and eternall weight of glory, which he said, he knew was laid up for him in heaven.

ven. Theſe and ſuch like meditations cheered up his ſpirit more than the force of his ſickneſſe could apall him.

But above all things hee felt unſpeakable comfort and ſweetneſſe in his prayers to the Lord; which he poured out moſt fervently, and with a zealous and faithfull heart: and would often ſay, that in the midſt of his prayers, his ſoule ſeemed to him to be even raviſhed out of himſelfe, and to taſte of the bleſſed joyes of heaven. So that the ſaying of the bleſſed Apoſtle was verified in him: *As the ſufferings of Chriſt abounded in us, ſo conſolation by Chriſt abounded much more.* In his ſickneſſe hee wanted no helpe of the Phyſicians, for they came to him out of all parts of the City,

City, and willingly did they all doe their diligence about his body; whose ſoule they knew had Chriſt Jeſus to be the Phyſician for it. His friends alſo continually viſited him, who were of the chiefe men in the citie; and they were all welcome to him rich and poore: and it is hard to ſay whether hee received more comfort by them, or they more ſpirituall edification by him; his ſpeeches and behaviours were ſo full of patience, and ſo well ſeaſoned with all grace. All his friends performed to him what duty ſoever was in their power, but eſpecially his worthy wife did then ſhew herſelfe moſt loving and loyall, for ſhee was never from about him, and ſaw that hee wanted nothing which the world

world could yeeld for the recovery of his health. But all was in vaine, for the time of his dissolution was at hand, and hee had runne the royall race of a most holy Christian life; and now nothing remained but a blessed death. Hee might say as the Apostle did with much joy of heart; *I have runne my race, I have finished my course, I have kept the faith: from hence-forth is laid up for mee a Crowne of righteousnesse, which Christ the righteous Judge will give to me, and to all such as wait for his appearing.*

After few dayes the violence of his sickneſſe was such, as it overcame all power of physick; so that it was manifest, that that blessed houre approached, wherein the Lord had appointed to accompliſh

accompliſh his owne good work in him; therefore hee ſequeſtred himſelfe from all care of his body, and from all worldly cogitations; hee renounced the world and all in it; he took his farewell of his wife, and all his Chriſtian friends, and ſaid hee ſhould lead them the way to heaven. He fixed all his thoughts upon his ſoule, and ſoule and all on the Lord in heaven: and cried to Chriſt Jeſus, that as he had ſought him all his life, ſo he would now receive him and acknowledge him for his owne. And thus all his friends ſat about him, and as the Preachers and Miniſters were occupied in holy prayers and reading of the holy Scriptures, and applying to him the heavenly conſolations of Gods word, in the performance of theſe exerciſes

ſes he ended his dayes, wherein hee had taken delight all his life long, and as he rejoyced in them in his life, ſo it pleaſed the Lord that hee ſhould have them at his death. And ſo in the midſt of all his friends, in the preſence of the Miniſters, even in the ſight of them all, hee peaceably and quietly yeelded up his ſpirit, and rendred his ſoule into the hands of his mercifull God and faithfull Creator, of whom hee had received it: who immediatly by the Miniſtery of his holy Angels receiving it at his hands, and waſhing it pure in the blood of Jeſus Chriſt, crowned it with the crowne of eternall and heavenly happineſſe. And thus this holy man was tranſlated from a noble man of earth, to be a noble Saint in heaven: and of a Marqueſſe

on

on earth in bare name and titles, he was advanced to be a glorious and triumphing King in heaven: where he now reignes in glory with that God whom hee ſo faithfully ſerved on earth. That God and mercifull Father grant that all we that read this admirable ſtory, may be allured to take upon us the ſame moſt holy profeſſion, that this thrice noble Marqueſſe did; and may renounce and caſt off what ever in this world we ſee doth hinder us from the holy fellowſhip of Chriſt Jeſus; and ſtrengthen us that wee may bee faithfull to the end: that ſo wee may obtaine the crowne of life in that glory, where this noble *Galeacius* and all the heavenly hoſt of Gods Saints do wait for us. Amen. This was his life, this was his end: let thy

thy ſife bee like his, and thy heart walk in the ſame way; then ſhall thy ſoule die his death, and thy later end ſhall be like his.

O Lord how glorious art thou in thy Saints!

FINIS.